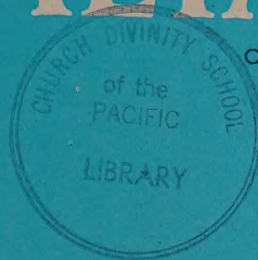


THE EPISCOPALIAN

OCTOBER 1963



toronto '63 / New Ways for a New Age





Toronto / '63

NEW WAYS for a NEW AGE

EVEN the smartly decked doormen at Canada's largest hotel had never seen so cosmopolitan a gathering. Through the revolving doors came Africans in their richly hued *agbadas*, crew-cut North Americans in business suits, Indian women wearing gossamer saris, cattle-country clerics in ten-gallon hats, Britishers with tousled hair and neat mustaches, bishops in scarlet rabats, and Japanese in floppy berets.

Yet this potpourri of dress, tongue, and nationality was but a superficial indication of the vital importance of the gathering. For the people who assembled at the Royal York Hotel in Toronto August 13-23 composed the third Anglican Congress ever to meet, the first being held in London in 1908, and the second in Minneapolis in 1954. What the delegates of the world-wide Anglican Communion did and said there, plus the explosion set off by the leaders of the Communion in midconference (see page 30), will in the years to come affect the lives of each of the world's more than forty million Christians belonging to the Anglican family of eighteen churches.

For many Anglicans in Toronto the journey from their homelands had been long and arduous. One dedicated Eskimo layman had made his way down from the Arctic heavy with the news that his young son had drowned just after he left. A visiting group of Oklahoma teen-agers worked all summer to finance a bus trip to Toronto. One African clearly remembers his arrival on North American shores. The first person to greet him was a small boy who asked eagerly, "Do you know Tarzan?"

Once at their destination, they numbered 1,388. Of this total, 995 were official delegates—313 archbishops and bishops, 357 other clergy (of whom sixteen were youth delegates), 246 laymen, fifty laywomen, and twenty-nine lay youth delegates. With 332, the Episcopal Church in the U.S.A. had the largest group; the British Isles, with 222, came next; and then Canada, with 133; Africa, with 111; and Asia, with eighty-four. Also present were nineteen official observers from eleven other Christian bodies rang-

The Archbishop of Canterbury delivers his sermon during packed Congress opening service.

ing in doctrine from Roman Catholic to Baptist.

The keynote of the Congress was sounded the first evening to an overflow congregation of 17,000 in the Maple Leaf Gardens, Toronto's famed sports arena. It was a solemn moment when the 1,000-voice choir began the processional hymn and members of the Church Army, carrying the banners of the different churches, led a half-hour procession of laity, priests, and bishops down the center aisle. The Most Rev. and Rt. Hon. Arthur Michael Ramsey, Primate of All England and Archbishop of Canterbury, reminded the giant congregation that they were "not angels, but Anglicans," and declared that, "The church that lives to itself will die by itself." The national host to the Congress, the Most Rev. Howard Hewitt Clark, Primate of All Canada and Archbishop of Rupert's Land, said, "We are here to take a hard and honest look at this strange new age in which we live."

Next morning a Toronto newspaper carried a cartoon depicting the primates driving a hockey puck straight down the center of the arena while the devil fumed in the penalty box. That the two churchmen had set the tone of the Congress was evident in the following days as speaker after speaker expanded and developed the over-all theme, "The Church's Mission to the World."

The Congress devoted a full day to each of six topics based on the main theme. During the first hour of every morning a speaker developed the topic, and then four panel speakers spent approximately twenty minutes each adding their insights to the subject. In the afternoons the delegates split into thirty-seven discussion groups meeting throughout the city to question and comment in a more informal atmosphere.

The Rev. Canon M. A. C. Warren of Westminster, England, presented the first of the theme topics: "The Church's Mission to the World on the Religious Frontier." Declaring that God worked through such nonreligious people as Karl Marx and Sigmund Freud when Christians stopped listening, he warned that the Church must rejoin the world.

Two panel speakers remarked cogently on the second theme topic: "The Church's Mission to the World on the Political Frontier." Miss Janet Lacey, director of the Church of England's Inter-Church Aid and Refugee Service, urged the churches to help the needy without requiring adherence to any special creed. "After all," she pointed out, "Jesus fed the 5,000 and did not say, 'If you follow Me I'll feed you.' He just fed them." Philip Mason of London's Institute of Race Relations observed that in the present day, sacrifice of some nationalism was necessary for world peace.

In presenting the third topic, "The Church's Mission to the World on the Cultural Frontier," John Lawrence, editor of the English publication, *Frontier*, argued that the Church had lost touch with the creative arts because of its ultraconservative and pietistic attitude. "It is the task of the Church in this age," he said, "to proclaim that the secularists have been right in their revolt, but wrong in the conclusion that they draw from it."

But the Congress was not wholly contained within the four walls of meeting rooms. It met the world, too. *Toronto*, in American Indian, means "a place of meeting," and the sparkling, sprawling city on the shores of blue Lake Ontario had gone out of its way to be just that. On the last day of the Congress, Dr. Ramsey received



The Canadian Room of the Royal York Hotel in Toronto, often filled to capacity, was the setting for all general Congress sessions.

NEW WAYS FOR A NEW AGE

a visit from James Cardinal McGuigan, Roman Catholic Archbishop of Toronto, who along with his flock had been praying for the success of the Anglican Congress. Earlier the Archbishop of Canterbury had officially opened the famed Canadian National Exhibition. Every morning the Holy Communion was celebrated, using such languages as Yoruba, Fanti, Japanese, and Ibo, as well as English. On the lone Saturday of the Congress twenty-one buses of delegates set off for nearby Niagara Falls, while another evening the delegates adjourned to Stratford, Ontario, for the Shakespeare Festival's production of *Troilus and Cressida*. A special display of Christian art was offered by the Royal Ontario Museum, and one night the youth delegates held an international beach party.

A Bit of Levity

Nor did the Congress lack for laughs. As the bishops robed for the opening service, they discovered a small interloper happily trying on copes and mitres. "I'm an archbishop, too," the child explained. The Archbishop of Canterbury told his fellow delegates of an unexpected greeting. When his car had stopped for a moment, a young Torontonian opened a door, peered at Dr. Ramsey, and asked, "Are you Diefenbaker?"

Events took a dramatic turn during the fifth day, for it was then that a spiritual explosion shook the Congress. Two weeks before, the eighteen primates and metropolitans of the Anglican Communion had gathered in the university city of Huron, Ontario, to consider plans for the future.

"Do We Mean Business?"

The conclusions they reached together were put into a declaration entitled: "Mutual Responsibility and Interdependence in the Body of Christ." This document, forcefully presented to the Congress on Saturday by the Most Rev. and the Rt.

Hon. F. D. Coggan, Archbishop of York, calls for a revolution in the Church's mission to the world. And in Dr. Coggan's words, it says to every Christian, "Do we—or do we not—mean business?"

Shattered Images

The basic concept of the Declaration is that the world-wide Anglican Communion must begin to function as one unit in which all eighteen parts work in partnership for the good of the whole and not merely for their own sectional interests. This would mean intensive planning and co-operation, a complete re-examination of the meaning of the Church's mission today, a shattering of the image of one church "giving" and another "receiving," and the imperative that each member church share its human and material resources. To implement this, (1) a long range study of total Anglican resources would be launched, (2) 15 million dollars above regular commitments would be raised throughout the Communion over the next five years for immediate needs, (3) six to nine regional officers would be appointed to assist the executive officer of the Anglican Communion, and (4) the primates and metropolitans would meet regularly every two years instead of once or twice a decade. Although the declaration was made public at the Congress, it was not officially part of the Congress. The governing bodies of the eighteen member churches must approve, or disapprove, the recommendations in the declaration.

Licenses for Laymen?

Charged with this fresh vision of the Church and its mission, an insight strengthened at a massive missionary rally in the Maple Leaf Gardens, the delegates entered their second week of work with new determination.

Speaking on the fourth topic, "The Challenge of the Frontiers: Train-

ing for Action," the Rev. Canon F. G. Synge of Christchurch, New Zealand, called for a serious study of the nature of the ministry, and suggested that laymen in many areas might be licensed by the bishop to celebrate the Communion in the absence of priests.

Finding the Frontiers

The fifth theme topic, "The Challenge of the Frontiers: Organizing for Action," was discussed by the Rt. Rev. W. G. H. Simon, Bishop of Llandaff, Wales, who called on delegates to "work to remove the stigma attached to Anglicanism by its English, western, imperialistic, colonial background and its present aura of middle-class respectability." Specifically he advocated disestablishment of the Church of England, more flexible forms of worship, and formalities with newly reunited religious bodies without insisting at first that their clergy be ordained by Anglican bishops.

Christianity's Counterforces

In discussing the final theme, "The Vocation of the Anglican Communion," the Rev. Canon Howard A. Johnson of the Cathedral Church of St. John the Divine, New York City drew on firsthand knowledge to observe that time is short. "Unless counterforces are set in motion," he said, "it may be that, proportionally Christianity is doomed to shrink more and more and become a minority movement with diminishing capacity for influencing culture and history." He was seconded by the Rev. Canon H. M. Waddams of Canterbury Cathedral, who pleaded that "We must respond to our vocation here and now, for it is only on the firm foundation of that response that God can see us as instruments of His will beyond our own frontiers and in the unknown future."

With plenty of debate peppering the sessions, the Congress moved

ward its conclusion with the preparation of its official message. Entitled "The Church That Lives to itself Will Die by Itself," the message welcomed the declaration of mutual responsibility and interdependence, and called upon all Anglicans to listen, serve, and seek fellowship with other Christian bodies, fight racial injustice, and work together.

Outlines for Outreach

In addition they issued a series of commendations, suggestions for post-Congress study, and ideas for implementing the findings of the Congress on the local level. These include discussion groups, political action, increased study, more active participation in the various agencies providing for the hungry and homeless, and work with mass communications media to spread the Christian Gospel.

As the delegates bid their good-byes to new-found Anglican friends, reaction to their achievements had already begun to be felt. A leading Canadian newspaper called the Congress "a revolution of thought and action." Before leaving, an Indian bishop commented, "I think it is long overdue." One of the official Baptist observers remarked, "The Anglican Church is . . . facing its challenge in a way that all churches will have to follow if they are to deal with the present situation effectively."

The Substance of Change

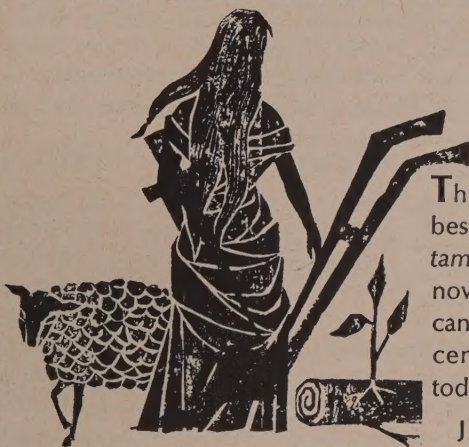
During the agonizing yet challenging years ahead, many an Anglican will have cause to remember Toronto and the final words of the declaration: "In substance, what we are really asking is the rebirth of the Anglican Communion, which means the death of many old things but—infinitely more—the birth of entirely new relationships. We regard this as the essential task before the Churches of the Anglican Communion now."

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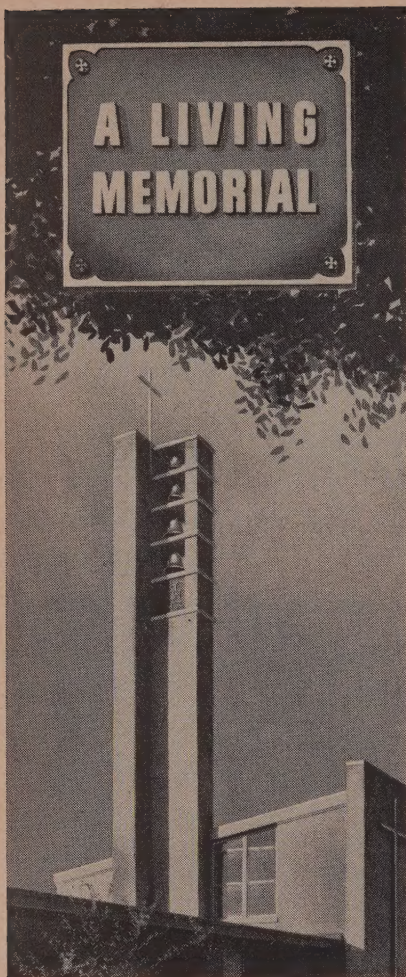
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LETTERS

ASSENT TO A DISSENT

Please make it clear that the Presiding Bishop does not speak for the Episcopal Church when he publishes his reaction to the recent Supreme Court decision.

He believes "that it is not the task of the public schools to inculcate religious beliefs." The Dewey philosophy that dominates our teaching is a religion. Emersonian Transcendentalism, Whitman's worship of everything in sight (without hierarchical preference for spiritual aspects of existence), and materialistic worship of economic success are all part of the public-school religion. It is sad that our clergy have taken the path of least resistance, to avoid upsetting the tea party, while a layman is left to defend the traditional Anglican attitude toward religion in politics and education. It is a sad note that Justice Stewart's brilliantly written dissent has not been published in Episcopal publications. (It is to be found in the *Roman Catholic Messenger* of July 11, 1963.)

Integration is now an easy thing to make pious pronouncements about; it is government approved, and popular. How about a salty statement by General Convention endorsing Justice Stewart's opinion for the sake of a school system that has lost its savor.

JAMES B. ANDERSON
Iowa City, Iowa

HOUSING WITH T.L.C.

I note the criticism in John Marks' letter, August issue. Especially what he has to say about housing for the aged. In our experience all that older people want is to remain independent as long as they possibly can and are physically able.

Two and a half years ago my husband and I purchased our first rental unit. It took a down payment of \$2,500 . . . it took a \$3,000 improvement loan to put it even partially in condition. Our eldest tenant is eighty-four, and the youngest of the aged group is probably sixty-six . . . their income is limited. But they get along fine.

A year later we took over a hundred-year-old house. Recently we took over our third rental. We do have two younger families in this five-unit place.

We are in our early sixties. We now have an income—less taxes—of \$250 a month which will be augmented when we get social security next February.

All over our country, especially in smaller rural areas like ours, there are old houses. They can be purchased for a reasonable amount and, if fixed up, could make good, ample housing for all our older people who are capable of caring for themselves, if more older people like us were encouraged.

San Francisco figured it would take a million dollars to provide housing for seventy elderly folk. That kind of housing is going to have to have a maintenance crew. We, just two people, are caring for thirteen elderly folk and making a living while doing it—and taking good care of them—the kind of interested, loving help they need. Why couldn't something like this be encouraged?

EDNA M. ANDERSON
Rough and Ready, Calif.

TO MARY MORRISON

I hope your articles will keep coming. You're doing a magnificent job.

I wish you would address one [mediation] to public-school teachers and remind them . . . if they may no longer

in the next issue of

THE EPISCOPALIAN

- The State of the Church:
—facts and figures
- Stewardship Is Not a Gimmick
- The Creeds, by Carroll Simcox
- The Church and God's Money
- New Pope, New Council?

have Bible stories and common prayer in the classroom, their job is all the more to teach Christ by their own conduct. Tell them what James' epistle says. They can teach Christ by being fair, generous, patient, polite; by their reaction to God's creation (science, geography); to personalities (history, literature, or reading); oh, in thousand of ways!

When I taught in a church school we were reminded fairly often that we were God's instruments, and it helped us try to be good ones. When I taught in a public school, we were reminded

Continued on page 5

continuing

FORTH and

The Spirit of Missions



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CONTENTS


- 2** Toronto '63/ New Ways for a New Age
- 11** Understanding the Bible Today *by Reginald H. Fuller*
- 19** The Seeking Generation *by William Hordern*
- 22** Anglican Congress '63 *a special report*
- 24** A Communion Changed
- 27** Facing a New Age
- 30** A Matter of Death and Rebirth
- 34** The Pangs of Change
- 36** The Congress Message
- 37** The Will To Change
- 37** Our Mutual Responsibility *by Arthur Lichtenberger*
- 39** Protestants on the Spot *by William Stringfellow*
- 44** The March *a special report*
- 49** Greenery on the Wasteland *by John Harrell*
- 53** A Drum for a Nightmare *by Edmund Fuller*
- 57** Prayers for These Times

COLUMNS AND COMMENTS

- 8** Letters
- 10** For Your Information
- 42** Worldscene
- 49** Television
- 53** Books
- 57** Prayers
- 58** Calendar
- 60** Have and Have Not
- 61** Educational Directory
- 63** Calendar of Prayer
- 64** Know Your Diocese

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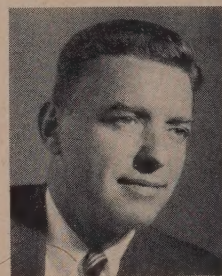
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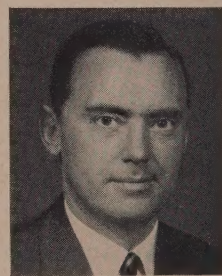
FOR YOUR INFORMATION

For the past several issues, limited space has frustrated our efforts to introduce the two newest members of the Board of Directors of THE EPISCOPALIAN. At long last, we are able to extend overdue thanks to Mr. Arthur Z. Gray and Mr. L. Philip Ewald for their service to this magazine.



Mr. Gray, secretary of the Board and a partner in a New York law firm, is an alumnus of Princeton University and the Columbia School of Law.

He joined Clark, Carr, and Ellis in 1940, and his association with that firm has been interrupted only twice, from 1942 to 1945, when he served as a lieutenant, U.S.N.R.; and 1955-1960 when he was on leave of absence as president of Street and Smith Publications, Inc. Mr. Gray and his wife, the former Priscilla Wyeth, were married in 1940 and have three daughters. Their home church is St. Stephen's Armonk, New York.



Mr. Ewald, senior vice-president and director of communications of the Curtis Publishing Company, is a well-known leader in the publishing field. Born in Louisville, Kentucky, he was, he says,

"plucked from the South at a tender age and sent North to Groton School then to Yale, graduating in 1942." After serving with Naval Intelligence during World War II, he worked as an editor in various book publishing houses. In 1951, he joined the staff of *The New Yorker*, later becoming its director of agency relations. In May of this year, Mr. Ewald assumed his present duties with Curtis. He lives in Greenwich, Conn., with his wife, the former Elizabeth C. Johnson, and three children. The family are members of Christ Church, Greenwich.

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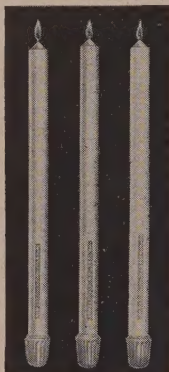
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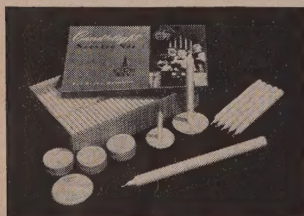


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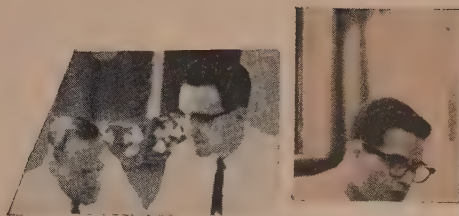
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This series is a Triple Feature prepared for *The Lutheran*, *Presbyterian Life*, and *THE EPISCOPALIAN*.



The college student and religion

The Seeking Generation



BY WILLIAM HORDERN

I SPENT two hours recently with a group of college students and listened while they dissected themselves, their peers, their college, and society. As I was leaving, one of the students said to me, "If you want to sum up the student mind here, you can simply say this college is waiting." In that phrase the student caught up a theme that I found near the surface in every college that I visited. Today's student is waiting.

A college president, a perceptive observer of the student mind over a long period, expressed it this way. "The militant atheist has vanished from this student generation. The student today is a wistful agnostic. He is agnostic about both religious faith and moral values. He has no great faith and no strong moral convictions, but he wishes that he had both. Because he is a wistful agnostic, the college student listens to anyone who has a faith to offer. But he is seldom persuaded." This corresponds to my findings.

The student in college today was

born near the end of World War II. He has never known a world that did not have a cold war.

Some of his earliest memories are of the Korean war. On the surface he seems complacent and hardened to the anxieties of his world. He has little obvious interest in world affairs. A surprising number of students admit that they never read a newspaper. Most students have no interest in "peace marches" or "ban the bomb" demonstrations, and they are scornful of those who do have such interests. Many of the professors and religious workers who are closest to the students are convinced that most of them are without anxiety or concern for the world situation.

Perhaps one campus chaplain got to the heart of it when he said that this is the "jittery generation." A jittery generation is not the same as an anxious one. It may suddenly panic under certain circumstances, but it falls back quickly into nor-



malty. Essentially, today's college student assumes that he can do nothing about the world situation, and so he has worked out a defense mechanism to shut out thought about it. When, as during the Cuban crisis, it forces its way into his attention, he is jittery enough to react strongly, but his defenses soon reassert themselves. Nonetheless, this student is seeking some form of stability and assurance.

One girl, with a brilliant academic record, expressed this search dramatically. Her mother, she explained, had been a Roman Catholic and her father a Jew. The mother had become a Unitarian, and the girl had been raised in the Unitarian Church. She said, "I am a Protestant somewhere, and, although I have gone to several churches, I have not yet found the one for me. I am disturbed by doctrines that I cannot accept in most churches. On the other hand, I cannot accept the Unitarians. They only pray 'to whom it may concern.' I want to belong to a

The Seeking Generation

church that believes something."

This seeking of the student is not only for religious faith, but it is also for ethical ideals. Today the ethical rebel seems out of date, because the contemporary student does not see any ethical convictions against which to rebel. For example, a boy said, "Everyone in college talks about sex in a gossipy way. But I wish someone would speak seriously about what our obligations are in the realm of sex." Another boy responded to this comment by saying, "I live by a certain standard, but I'm not sure that it is the right one." A girl, having listened to both, replied in a typical fashion. "But that is a purely individual matter, and each person must make up his own mind how he wants to behave."

This last statement expresses the deep ethical relativism of the contemporary student. Ethical relativism is not argued today as a theory, as it often has been in the past. Rather, it is assumed as a premise. Students refuse to pass judgments on the behavior of others or on themselves. But they are not consistent. They have no hesitation in passing ethical judgments on the administrations of their colleges.

Almost everywhere one goes, he finds that students are ready to condemn the administration. One male student expressed their general reaction. "This college lives a lie. In the classroom we are told that we must be adults and think for ourselves. And then in our social life they surround us with rules and regulations and treat us as children. Why can't we entertain girls in our rooms whenever we like, if we are adults?"

Almost every college knows what you are talking about if you mention "The Open Door Policy." Campus after campus has been torn by controversy over some form of the rule which requires a dormitory door to be open when members of the opposite sex are being entertained.

Violent battles are fought over questions of inches as harried administrations try to legislate how far open the door must be. One college ruled that the door must be open "the width of a book." Ingenious students responded by putting a match book in the door.

ONE group of students told me, "The big issues on this campus are not world affairs or politics; they are milk and Bermuda shorts." They explained that the students were agitating for more milk at meals and for the right to wear shorts to class.

One administrator made this interesting summary. "In the Thirties the conflict between the generations was on matters of world politics. Youth was going to remake the world, and the faculty was made up of 'old fogeys' who supported the status quo. College rules may have been a nuisance, but they were not considered important enough to fight about. Today the students are politically more conservative than the faculty; they fight their battles over college rules. They are obsessed with the idea of personal freedom, but they refuse to take responsibility. I do not know of an administrator who would not give more freedom if the students would take more responsibility."

Today's student has little concern with political problems and social issues. One chaplain sadly remarked that on his campus people were either interested in religion or politics, but never in both. This was not true everywhere. It is my impression that religious groups at state universities are more likely to be politically active than they are on denominational campuses.

When groups of a political nature are formed, they often are engaged in rather esoteric programs. There seems a widespread fad today to invite extremist speakers. The students

invite Communists, Nazis, John Birchers, and the like, with gay abandon. I found no evidence that this indicated any disposition to accept the ideas of such speakers. Rather, it is a status symbol to have heard them. I had read much about the revival of political conservatism and Barry Goldwater movements on the campus. But I found little evidence of any widespread activity or interest to indicate a political trend to either the right or the left.

The religious search of this student generation, as one would guess, is primarily self-centered. As one college chaplain put it, "Self-analysis is an obsession on this campus." When the student turns his interest to religion, he is inclined to ask, "What can God do for me?" and not, "What can I do for God?" A professor complained, "Today's student is not interested in truth; he only wants a solution to problems. He wants to know how to escape unpleasant situations." Existentialist philosophy is popular because it focuses on the student's question, "Who am I?"

On the other hand, the student who is ready to use religion for personal satisfaction is paradoxically honest. He is afraid of fooling himself. If in one breath he extols religious faith for giving a meaning to life, in the next breath he is repudiating religion because, since it gives meaning, it must be wish fulfillment. This helps to explain the student's wistful agnosticism. He longs to find a meaning for his life, and yet becomes agnostic, because anything that promises meaning seems tainted with the possibility that it may be wish fulfillment. Thus a student said, "I would like to go to church, but I don't feel right about it. I feel that I am using religion to make myself happy."

At this point we begin to get a picture of the college student as a self-centered individual who ignores



Dr. William E. Hordern, Canadian-born professor of systematic theology at Garrett Theological Seminary, Evanston, Illinois, has had a continuing interest in young people. After serving in the United Church of Canada, he became director of youth activities at St. John's Lutheran Church, Richmond Hill, New York. He has been a professor of religion at Swarthmore College, and has lectured at numerous retreats and conferences for clergymen and college students. For this series of articles Dr. Hordern visited ten campuses and interviewed students from six other colleges. While Dr. Hordern feels that his sampling was not large enough to qualify as a scientific study, it was sufficiently intensive to give a picture of student attitudes toward religion.

the problems of society about him while he pursues a meaning for his own life. And yet it would be most unfair if we did not go on to see the other side of this picture.

In the first place, there is one major social issue that has won widespread interest on the campus—the issue of racial relationships. A girl who had no interest in political affairs in general told me that she had joined the Human Relations Society in her college because, “It is doing something about the race question.” Several campuses are in the midst of uproars over fraternities or sororities pledging Negroes. One college put on a successful campaign to persuade the barbers in the local town to serve Negroes. On the question of race the college student proves that he has a conscience and that he can take energetic action.

A second feature of the college student today, particularly in the campus religious organizations, is his eagerness to perform work of personal service. At one college the Christian groups are working with the aged; at another they are working with slum children. At a state university a group of students is regularly working with children from a nearby orphanage. This kind of activity is found frequently.

Unlike their fathers of the Thirties, today's students are not undertaking programs to remake the world. But they have found a place to serve persons in a more direct, although less spectacular, way. One student commented, “We are not trying to move mountains. The Christian on the campus is concerned with the student next door. Every day we find people expressing their Christian spirit by going out of their way to help others.” Time alone will tell which student generation will have made the greatest contribution.

Today's student, we have argued, is a wistful agnostic, waiting for something to happen to reveal to him who he is, and what the meaning of his life is. The Church has a great opportunity to speak to such young people. In some cases it is speaking with dramatic effect. But, taken as a whole, one would have to say that there is little evidence that the seeking and waiting student is finding many acceptable answers in the Church.

One finds some evidence of an anticlerical attitude, but this is not, generally speaking, as strong as it has been in other college generations. The student is not opposed to the Church; he finds it irrelevant. This is true even when he accepts the Christian faith.

If one listens to the students, it adds up to a considerable indictment. They charge the Church with theological illiteracy. If the students

are correct, the average Sunday sermon is a loose connection of irrelevant anecdotes, simple moralizing on American mores, a dash of positive thinking, and a few misquotations from great literature. Students complain that, when they raise theological questions with their ministers, they usually get an answer something like, “That's a good question. We must talk about it sometime, but right now I must rush to a meeting of the Woman's Kitchen Committee.” The student is concerned with ultimate questions, but he cannot see that the Church is.

Sometimes it seems that Christian bodies make an extra effort to supply the pulpits in college towns with clergymen who have no ability to speak to the college mind. One such minister, who had no doubt suffered long under student criticism of his church, preached a sermon one Sunday entitled, “This Little Pig Went to Church.” He used the theme to attack the spiritual pride of students who criticize the Church. There may have been much truth in what he said, but he completely alienated the students.

Students also charge the Church with ethical failure. One student summarized, “My church is always concerned with problems like smoking or drinking, but it leaves it to atheists like Bertrand Russell to speak on important issues like world peace.” Likewise, they criticize the Church for artistic mediocrity. The church that would speak to this generation of college students cannot afford to present second-rate thinking or second-rate forms of worship.

And yet, hiding beneath this general criticism of the Church, some observers feel that there lurks a yearning. One professor said, “I think that the student still hopes against hope that the Church will yet turn out to be relevant.” The student is waiting. But how long will he wait? ◀



The family of Anglican Churches throughout the world has been called an "historical accident." But, in God's good time, these branches of the Holy Catholic Church have been formed into one of the key forces within Christendom. Tied by tradition to the English Reformation, these churches, nevertheless, have been proud of their



dividuality. The awesome events of the twentieth century, however, have created a new age of instant peril and clouded promise which has shaken Christians as never before. This summer Anglicans gathered to examine this age. Beginning with the great event above, the following pages record, in part, what could be the major turning point in Anglicanism. . . .



ANGLICAN CONGRESS '63

A Communion Changed



National bishops of the Church in India, Pakistan, Burma and Ceylon are evidence of new maturity in world Anglicanism.

Holy Communion was celebrated at 7:30 a.m. daily in St. James Cathedral according to ten different Anglican liturgies.



Row upon row of seats, sweeping in ranks toward the rafters were filled to capacity. As a choir of 1,000 sounded the first notes, "All Creatures of our God and King," 15,000 people stood almost as one.

The 995 representatives of nearly 43 million baptized Anglicans around the world moved in procession down the middle aisle of Maple Leaf Gardens, Toronto. The opening service of the Anglican Congress had begun.

Those who filled the seats at the Gardens quickly became more than spectators. They obviously had high hopes—hopes shared with other members of the Anglican family across the world.

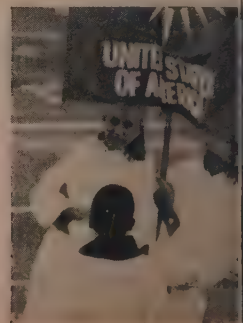
What the eye could see in Maple Leaf Gardens gave solid substance to such hopes. This was the largest and most representative meeting of Anglicans in history. The overwhelming majority of some 350 dioceses in the eighteen churches of the Anglican Communion had sent delegations.

It was evident from those who were there, and those absent, that Anglicanism had changed.

Four independent Anglican churches had come into being since the last Congress met in Minneapolis nine years before. If anyone doubted that a new spirit of independence and self-realization had flooded Africa, he had only to see the banners of the Church in Central Africa (formed in 1955), West Africa (1957), East Africa (1960), and Uganda and Rwanda and Burundi (1961). The delegation behind the banner for the Holy Catholic Church in China, however, represented only Hong Kong and Macao, those dioceses on this side of the Bamboo Curtain.

The Holy Communion was celebrated

Continued on page 20





Vested in festive copes which were gifts of Japanese Anglicans, Archbishops Ramsey (l.) and Clark (r.) compare notes prior to the Congress opening service.

Lined up for the procession into Maple Leaf Gardens, U.S. Episcopal laymen, with laity of 77 other countries, spoke out strongly in Anglican deliberations.



Scotland's Robert Sinclair leads his fellow youth delegates and nearly 200 young Canadian hosts in singing around a campfire.





HUNGER— IS ALL SHE HAS EVER KNOWN

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A Communion Changed

brated simultaneously in four Toronto churches, including St. James' Cathedral, on each morning of the Congress. Not only were several languages heard in the ten Prayer Books used at these services, but the Prayer Books themselves were revised versions of the parent English masterpiece that more and more reflected the lives of peoples in different areas of the world.

In the early days of the Congress the nearly one-third of the delegates who were laymen seemed dubious about their place in the Congress. They expected the formal speeches, made predominantly by bishops and priests, to be too technical, and were worried about participating in discussion groups where bishops and priests outnumbered them two to one.

Before the end of the first week, however, the atmosphere had changed. The laymen not only found they understood speeches that became progressively more practical, but reported that their ordained colleagues seemed willing and even eager to hear them out in the discussion groups. Before the Congress was over, it was clear that the laymen—male and female—had played a major, vocal role in the deliberations.

The years since the Anglican Congress of 1954 had been a time of discarding "apron strings" within the Communion. A sense of destiny and maturity was evident in the manner of the Asian and the African delegations. The "younger" members of the family who may have felt a certain strangeness and uncertainty in the presence of the older "parent" churches in 1954, felt it no longer. It was obvious that the last vestiges of paternalism and ecclesiastical colonialism that remained in the Communion were destined to disappear within the next ten years.

The younger members of the Anglican family have grown up, and the older ones are accepting this fact. Together they seem prepared to take their places in forging a world mission strategy and a wider church unity that will be the co-operative effort of equals.



As the various delegations from the worldwide Anglican Communion line up for a procession inside a Toronto elementary

schoolyard, a young member of the generation their deliberations are most likely to affect—or not to—watches intently.

Facing a New Age

During its first week, the Anglican Congress squarely faced the hard facts of life for the Christian Church in 1963. It examined these under three themes: the Church's mission to the world on the frontiers of religion, politics, and culture.

Asserting that for Christians there can be no religious frontiers, the Rev. Canon M. A. C. Warren of Westminster, England, keyed the first theme. God, he said, works through secular institutions and revolutions as well as through the Church. "God meets me everywhere, or I never met Him," the Canon continued. This view cut straight across the old assumption of many churches that God acts only through them.

Three secular religions that "compete for the soul of man" in the forms of totalitarianism, communism, and secularism, were examined by the Rt. Rev. R. R. Brown,

Bishop of Arkansas. Two professors of theology from Canterbury and Tokyo, the Rev. Kenneth Cragg and the Rev. Yashimitsu Endo, carefully set out the claims of Islam and Buddhism illustrating that a clear understanding of these and the other resurgent religions of the world was necessary to any effective proclamation of the Gospel. A Ghanaian high commissioner, the Rev. C. E. Tuboku-Metzger, graphically set out the ways divisive sectarianism hampers Christian mission in the world's new nations.

The political frontier theme was addressed by the Rt. Rev. J. W. Sadiq, Bishop of Nagpur, India, who said that the United Nations and the rapidly growing ecumenical movement provide the Church with great opportunities to exercise its redemptive mission in the modern political world. "What the nations . . . long for finds its foretaste in

the World Council of Churches . . . and in Christian unity to which the World Council is pledged," suggested the bishop.

The bomb, the cold war, hunger and poverty, and nationalism, racism, and colonialism were examined as evils out of which good could be brought only if mankind could be helped to find the will to do so, according to Philip Mason of the Institute of Race Relations, London.

Agonizing facts and figures concerning the needs of the hungry and homeless were added by Janet Lacey, director of Inter-Church Aid and Refugee Service, the British Council of Churches. Calling for increased church aid to meet the immediate needs of the 60 per cent of the world which lives at near starvation level, she said the long-range solution would require Christians to take political action since

New Jersey and Nigeria, West Africa



Speaker Warren



Rhode Island and Bhagalpur, India



Formal discussion group

...in a spirit of give and receive



Panel speakers and moderator



A less formal discussion group



*Youth delegates,
Perth, Australia*



*Lay delegate from
Lucknow*



Layman and bishop



only the U.N. or governments "can really begin to solve the problems of feeding the hungry."

The complexities of the problem of race, from the extremes of either ignoring the value and variety of racial cultures or of rigidly segregating people on the basis of skin color was set out in clear relation to the Gospel by the Very Rev. T. O. Olufosoye of Nigeria.

Deaconess and priest



Theme speaker Sadiq

The Archbishop in Jerusalem, the Most Rev. A. C. MacInnes, pointed to the importance of sensitive understanding of the pride of new nations, while at the same time maintaining a clear witness within them to the Church's concern for human need.

John Lawrence, editor of *Frontier*, London, England, observed in introducing the third theme that the Church today finds itself shoved into a tiny corner remote from the surrounding culture. Part of this was the Church's own fault for having exercised the wrong kind of control over the arts and sciences in former times. "The Church itself," he asserted, "should proclaim the autonomy from ecclesiastical control of art, science, politics, business, and other secular concerns; at the same time it should proclaim the sovereignty of God over these concerns."

The scientific age, unable to see beyond nature, was accused of constructing a windowless materialistic prison for man's mind and spirit by a nuclear scientist and priest of the Protestant Episcopal Church, the Rev. W. G. Pollard.

Western culture, associated in the minds of Asians and Africans with Christianity, lays a heavy handicap on mission in those areas, said the Bishop of Lahore, Pakistan, the Rt. Rev. Chandu Ray. Western colonialism, white superiority, lax morality, attitudes of religious superiority, and war must all be offset by the personal witness of Asian and African Christians.

In this nearly ten hours of talk over three days time, the fifteen Congress speakers may not have raised all the knotty problems facing the Church today, but they had raised the main ones. In afternoon discussion groups, the problems were sorted, evaluated, and digested. On Saturday morning, the Congress delegates summed up problems and prepared to enter their second week looking for some answers. And that same morning, they found unexpected help in the Declaration of Mutual Responsibility and Interdependence issued by the Primates and Metropolitans of the Anglican Communion (see next page).



Japan and Canada



Mission rally preacher Koh



A MATTER OF DEATH AND REBIRTH

A declaration of mutual responsibility and interdependence in the Body of Christ issued by the leaders of the eighteen churches of the Anglican Communion.

The weeks leading up to the Anglican Congress have been filled with meetings of an unprecedented kind, in which representative leaders of every national or regional church of our communion have shared. Conferences of "missionary executives," of those particularly concerned with the Church and education, of the heads of theological colleges, of regional groups such as the African archbishops or the representatives of the Church of India, Pakistan, Burma and Ceylon—all these came to a climax in the days spent together by the primates and metropolitans of the Anglican Communion, with their advisers, meeting in the Advisory Council and the Lambeth Consultative Body.

In all this mutual exploration, certain great themes steadily pressed on all who shared the meetings. The primates and metropolitans have gathered these common insights, hopes, determinations into one statement, which follows. It is a united declaration and proposal for action, from the Anglican Communion, through its leaders, to every Anglican church and province, every diocese and parish, every member and minister.

I

Meeting for the first time since Lambeth 1958, we have spent two weeks considering the present needs and duties of our churches in every part of the world. Representing every province and region, we have spoken to each other deeply, of our situation, of what God has done and is doing in our world and our church, and of the unexplored frontiers which we now face.

We might measure all this in terms of emergency, of the critical needs for money and manpower needed even to keep the Church alive in many areas. These needs are absolute, measurable and commanding. It is our conviction, however, that to interpret our present situation only in those terms would be wrong. What those needs prove is not our poverty. They prove that the ideas, the pictures we have of one another and of our common life in Christ, are utterly obsolete and irrelevant to our actual situation.

It is a platitude to say that in our time, areas of the world which have been thought of as dependent and secondary are suddenly striding to the center of the stage, in a new and

breath-taking independence and self-reliance. Equally has this happened to the Church. In our time the Anglican Communion has come of age. Our professed nature as a world-wide fellowship of national and regional churches has suddenly become a reality—all but ten of the 350 Anglican dioceses are now included in self-governing churches, of one blood with their own self-governing regions and peoples. The full communion in Christ which has been our traditional tie has suddenly taken on a totally new dimension. It is now irrelevant to talk of “giving” and “receiving” churches. The keynotes of our time are equality, interdependence, mutual responsibility.

Three central truths at the heart of our faith command us in this:

The Church's mission is response to the living God Who in His love creates, reveals, judges, redeems, fulfills. It is He Who moves through our history to teach and to save, Who calls us to receive His love, to learn, to obey and to follow.

Our unity in Christ, expressed in our full communion, is the most profound bond among us, in all our political and racial and cultural diversity.

The time has fully come when this unity and interdependence must find a completely new level of expression and corporate obedience.

Our need is not therefore simply to be expressed in greater generosity by those who have money and men to spare. Our need is rather to understand how God has led us, through the sometimes painful history of our time, to see the gifts of freedom and communion in their great terms, and to live up to them. If we are not responsible stewards of what Christ has given us, we will lose even what we have.

II

If we are to find the new forms of unity and obedience, we must at once, together, meet the following necessities:

First, we must undertake a comprehensive study of needs and resources throughout our Communion, to give us up-to-date, tested data on actual work now going on, resources in manpower (clerical and lay), training facili-

ties, financial resources and their distribution, and the unevangelized areas which still confront the Church.

Second, we cannot wait for the results of such long-range studies. We ask each church to join in an immediate commitment to increased financial support, amounting to at least \$15 million (£5,000,000) in the next five years, over and above our existing budgets and engagements, to meet already-known needs. This should not be understood as a once-in-a-lifetime appeal. It is no more than a first step forward, without reference to the longer-range needs. A strong, sustained and expanding pattern of giving is required, if our churches' work, born of the devotion of countless faithful Christians, is to survive.

We do not conceive of this as a new central fund, but as a higher level of mutual responsibility within the Body of Christ. These increased resources should be made available through our existing channels and commitments, or through new ones, from churches to churches, intensifying the awareness of responsible partnership which is of such cardinal importance in our time.

Projects which this support would make possible are already prepared and tested, and will be circulated to each church in the coming months. It is hoped that response will be swift, so that the necessary co-ordination of support may be simplified. We do not feel that quotas should be assigned nor could they be; it is for each church to determine its own need to share in the life of other churches, and to determine how best to join in a common commitment.

The needs this new support will meet are in three main categories.

- A. *Training of clerical and lay leadership*, through existing or new centers and enlarged provision for travel and scholarship aid, conference and retreat centers, centers for literature and the allied communication arts.
- B. *Construction of churches and other buildings in new areas of Christian responsibility.*
- C. *A beginning on the great needs of new provinces*, if they are to be rescued from the humiliation of beggary and given

DEATH AND REBIRTH

the means to make their freedom real. These include the minimum of central funds for provincial life and administration, and the equipment of new dioceses so that bishops may be set free to be the spearheads of mission and fathers in God to their people.

Third, we ask a parallel commitment as to manpower. The absolute shortage of priests in our Communion is measured in thousands. Their training is one of the primary needs our increased support will meet. But we think as seriously of the laity, of their longing everywhere to be involved more deeply as Christians in the life and service of their nation. This may sometimes be seen most vividly in the profound hunger for national dedication in the emerging nations—dedication to the holy work of building a society able to give decency and stature to its people. But this is not limited to such nations. Men and women in every nation and every church are searching in an unprecedented way to find how to serve as Christians and to fulfill Christ's ministry to the world in their own lives. No church is satisfied with its response; all our churches alike must face this search together.

Fourth, we must continue and extend the whole process of inter-Anglican consultation. This has deepened markedly in recent years, and we feel that the establishment of the Executive Officer has been a step in the right direction. We have now agreed on the addition of Regional Officers to further this process of planning, communication and consultation. We feel that such Officers in Africa, the British Isles, India, Latin America, North America, Pakistan and the Middle East, the South Pacific and South East Asia will aid in mutual consultation between the whole of our Communion and each part, help to develop planning in their own areas, assist in the mutual planning which is of such great importance, and play a major part in strengthening ecumenical relationships and projects.

We have agreed as well on more frequent consultations among ourselves, with the Regional Officers and other advisers, in order that mutual consultation may swiftly gain in reality. We also encourage our churches, wherever possible, to plan their new missionary ventures using teams

drawn from every part of the Anglican Communion. Equally we urge all our churches to consider and extend this kind of inter-provincial partnership. We propose in consequence to continue studies of pay standards, educational qualifications, pension provisions and the like, in order to facilitate this increased sharing of one another's life.

Fifth, each church must radically study the form of its own obedience to mission and the needs it has to share in the single life and witness of our church everywhere. Mission is not only a giving to others, it is equally a sharing and receiving. If priorities in planning and area commitments are to be decided, and if the common life of our Communion is to be more equally shared, an essential element in this is every church's knowledge of itself. Every church has both resources and needs. If planning and responsible partnership are to be truly mutual, we must everywhere ask ourselves, systematically and with the best help we can gain from any source, what we have, what we need, and where we are called of God to share in major partnership with our fellow Christians.

Finally, we must face maturely and without sentimentality the nature of the Anglican Communion, and the implications for us all of the one Lord Whose single mission holds us together in one Body. To use the words "older" or "younger" or "sending" or "receiving" with respect to churches is unreal and untrue in the world and in our Communion. Mission is not the kindness of the lucky to the unlucky; it is mutual, united obedience to the one God Whose mission it is. The form of the Church must reflect that.

III

In the face of these necessities, we propose the following program to every church of the Anglican Communion, without exception:

First, that it join—as each church chooses—in our immediate commitment for increased support in money and manpower, through existing or new channels, in co-operation with the other churches of our Communion. Clearly each church must set its own time, goal and methods. But in many parts of the world we have little time left for this kind of partnership—some doors have already closed.

Second, that every church begin at once a

radical study of its own obedience to mission. Included in this should be a study of its structures, of its theology of mission, and of its priorities in decision. We need to ask whether our structures are appropriate to our world and the church as it is, and if not, how they should be changed. We need to examine the training of laity and clergy alike, asking whether in fact God's mission is central in our teaching. We need to examine rigorously the senses in which we use the word "mission" as describing something we do for somebody else. We need to examine our priorities, asking whether in fact we are not putting secondary needs of our own ahead of essential needs of our brothers. A new organ in Lagos or New York, for example, might mean that twelve fewer priests are trained in Asia or Latin America. Inherited institutions in India or England may actually have outlived their usefulness but be still depriving us of trained teachers in the South Pacific or Uganda.

Third, that every church seek the way to receive as well as give, asking expectantly what other churches and cultures may bring to its life, and eager to share its tasks and problems with others. Full Communion means either very little, if it be taken as a mere ceremonial symbol, or very much if it be understood as an expression of our common life and fortune. We all stand or fall together, for we are one in Christ. Therefore we must seek to receive and to share.

Fourth, that every church seek to test and evaluate every activity in its life by the test of mission and of service to others, in our following after Christ. The Church is not a club or an association of like-minded and congenial people. Nor is our Communion, named for its historic roots, a federation commissioned to

propagate an English-speaking culture across the world. If our Anglican churches are guilty of presenting such a picture of ourselves, and we are, it is because we regard our own perpetuation and tradition as the end of our duty. The Church exists to witness, to obey and to serve. All our planning must be tested by this.

Finally, every church needs to develop swiftly every possible channel of communication with its companions in the Anglican Communion—indeed in the Church of Christ as a whole. This is not merely a matter of the printed word or occasional visits. It is a matter of deep and deliberate involvement in one another's affairs and life. It means the re-orientation of much of our teaching in parishes. It means a radical change in the structure of our prayers. It means massive exchange programs of men and women in different categories. It means a host of designed ways by which our common life and mutual interdependence may be expressed.

IV

We are aware that such a program as we propose, if it is seen in its true size and accepted, will mean the death of much that is familiar about our churches now. It will mean radical change in our priorities—even leading us to share with others at least as much as we spend on ourselves. It means the death of old isolations and inherited attitudes. It means a willingness to forego many desirable things, in every church.

In substance, what we are really asking is the rebirth of the Anglican Communion, which means the death of many old things but—infinite more—the birth of entirely new relationships. We regard this as the essential task before the churches of the Anglican Communion now.

A. M. RAMSEY, *Archbishop of Canterbury and Primate of All England.*

F. D. COGGAN, *Archbishop of York and Primate of England.*

A. E. MORRIS, *Archbishop of Wales.*

JAMES McCANN, *Archbishop of Armagh and Primate of All Ireland.*

F. H. MONCREIFF, *Primus of Scotland.*

HOWARD H. CLARK, *Archbishop of Rupert's Land and Primate of All Canada.*

ARTHUR LICHTENBERGER, *Presiding Bishop, Protestant Episcopal Church in the U.S.A.*

MICHAEL H. YASHIRO, *Bishop of Kobe and Presiding Bishop of the Nippon Seikokai.*

C. J. PATTERSON, *Bishop on the Niger and Archbishop of West Africa.*

F. O. GREEN-WILKINSON, *Bishop of Northern Rhodesia and Archbishop of Central Africa.*

L. J. BEECHER, *Bishop of Mombasa and Archbishop of East Africa.*

L. W. BROWN, *Bishop of Namirembe and Archbishop of Uganda, Rwanda, and Burundi.*

ANGUS C. MACINNES, *Archbishop in Jerusalem.*

H. L. J. DE MEL, *Bishop of Calcutta and Metropolitan of India, Pakistan, Burma, and Ceylon.*

JOOST DE BLANK, *Archbishop of Cape Town and Metropolitan of the Church of South Africa.*

HUGH R. GOUGH, *Archbishop of Sydney, Metropolitan of New South Wales, Primate of Australia and Tasmania.*

N. A. LESSER, *Bishop of Waiapu, Primate and Archbishop of New Zealand.*

A. J. KNIGHT, *Bishop of Guiana, Archbishop of the West Indies.*



The Pangs of Change

IF millions of Anglicans are going to join in a common mission to the world, then how do we go about it? This was the question which occupied most delegates during the second week of the Congress.

The Declaration of Mutual Responsibility and Interdependence (see previous pages) offered a clear and revolutionary blueprint for change. Although it was not an official Congress document, it was part of the Congress from the moment the Archbishop of York had read it.

More than a blueprint, it acted as a catalyst in both the formal and informal sessions. Theme and panel speakers revised their remarks as a

result of it; delegates seemed far more willing to talk frankly, to discuss differences, to consider new approaches.

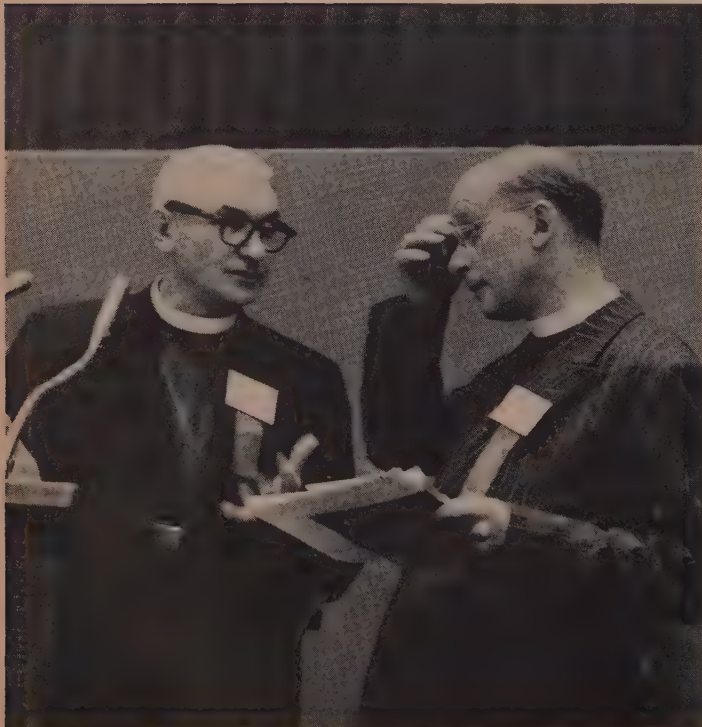
The Rt. Rev. J. C. Vockler, Bishop of Polynesia, reminded some 16,000 people at a missionary rally the evening after the Declaration was read, "We are held back on our frontiers because so many of us, in our security 'at home,' have lost that urgency about mission."

The education of ministers—both clerical and lay—was given high priority in the consideration of the theme, "Training for Action." "The Church must produce more and better theologians," said Dr. Alan Richardson of the University of Nottingham, and it needs "lay theologians and lay theology." Lay delegate Mark Gibbs of Manchester, England, added, "We are very thin in our supply of lay experts in politics, economics, and family welfare," and, "we are very thin . . . in our supply of experts in lay training." An Irish layman said heatedly, "For heaven's sake, let's get rid of theological jargon. . . ."

The Rt. Rev. A. M. Stockwood, Bishop of Southwark, England, answered many questions on the role of the laity by stating, "Let's be practical. Personal life, factory conditions, marriage relationships, class and racial tensions do not become Christian merely by urging people to go to church . . . if the Church is to influence society, our parishes must be honeycombed with groups of trained laity applying their Biblical insights to contemporary happenings"

With the urgency about educating for action underlined, the Congress then turned to the problems of organizing for action.

The Rt. Rev. Stephen F. Bayne, Jr., executive officer of the Anglican Communion and chief architect of



Long, involved questions from representatives of scholarly theological journals sometimes stumped even the Archbishops at press conferences. Here, the Most Rev. F. D. Coggan, Archbishop of York, right, has a long question re-phrased for him by the Rt. Rev. E. S. Reed, Bishop of Ottawa, and moderator of the conference.



This rare vote in the non-legislative Congress was to express approval for the Congress Message section on Race.

pre-Congress planning, laid out the groundwork for organizing in a theme address. "Whatever organization we will ever have," he said, "must be true to the cardinal principle of the free association of regional and national churches . . . If we are to help one another, it must, first of all, be within the framework of this brotherhood. . . ."

The second principle of Anglican action, said Bishop Bayne, "is that we shall travel light. . . . It is absolutely unimportant in the eyes of God how many people follow the Anglican tradition. . . . It is of the greatest importance how many people

come to know and love our Lord because of what we have said and done."

Third, said Bishop Bayne, "The Anglican Communion is not an end in itself. . . . The end of Anglican missionary strategy is not that there shall be more Anglicans, but that the Church of Jesus Christ shall be planted in every place. . . ."

Anglicanism's executive officer emphasized that we must "organize ourselves around our mission. . . . Our commanding need is to stop thinking so much about ourselves, and turn our eyes outward. . . . A church organized around mission is a church

whose center of gravity is outside itself. . . . The most frightening thing about the Church in our time . . . is its feeling that mission is an option. . . . The first claim on our attention, our manpower, our time, our money, is the claim of those who do not belong to us and perhaps never will. . . .

Before the delegates began to consider the Congress Message (see next page), many of their thoughts were aptly expressed by the Primate of Australia and Tasmania, the Most Rev. H. R. Gough: "The Anglican Communion is being shaken these days—and thank God it is."



“The church that lives to itself will die by itself”

THIS was the warning which the Archbishop of Canterbury gave us during the Congress, and we have taken it to heart. For God has moved us by His Holy Spirit to think *very hard* about our vocation as Christians. *Selfish ways must go.*

1. God has called us to be a serving church:

He has redeemed us in Jesus Christ, the Son of God, who came among us as a servant.

We are determined to learn how to serve our neighbors outside our church walls, and our fellow men and women of other nations and continents.

We thank God that He has made us a world-wide fellowship of many races, so that the riches and talents of one church may meet the needs of another.

All receive from God; all are called to give to others.

We can no longer think of some churches doing all the giving, and some doing all the receiving. We pray that our congregations may learn to give and to receive men, money, and ideas with true and sensitive Christian love.

We are sure that our communion must find new ways to support those provinces and peoples that are in urgent need, both spiritual and material. Some of our churches struggle to survive; others face grave emergencies; none can meet our Lord's challenge alone. This calls into question what we all spend on ourselves. This is what Christian love means, in practice. We were reminded, for example, that a new organ in a city church may mean that twelve fewer priests are trained in Asia or Latin America.

We have welcomed for serious study the plan presented to us by our church leaders called *Mutual Responsibility and Interdependence in the Body of Christ.*

2. God has called us to be a listening church.

We have learned again at Toronto that Anglicans, like other people, have no monopoly of God's Truth. We must all listen more carefully to what He has to

say to us. He speaks through the Bible, through prayer and sacrament. He speaks through men of other faiths and through those involved in this world's affairs whether or not they recognize Him.

3. God has called us to be one church.

Anglicans cannot live in isolation from other Christians. Some of our dioceses are now preparing to enter into unity with other churches. In this new life we shall seek to offer them our support and our fellowship. And we intend to work far more closely with our fellow Christians of other communions, both at home and throughout the world.

4. God has called us to affirm the unity of the human race.

Segregation and other forms of discrimination are sin. We voice our deep concern and compassion for all who suffer on account of their race, color, or creed. We pledge our active support for all those who in various parts of the world are witnessing for Christ by their courageous stand against discrimination and segregation. We are ashamed that barriers of race should still persist in the life of the Church.

5. God has called us all, clergy and laity together.

Again and again in our Congress we have realized the fundamental importance of the laity as partners with the clergy in the whole work of the Church. Our lay delegates have asked urgently for more adequate training. Our Anglican laity want to understand their faith. They want to know how it applies to questions of poverty, politics, race, war, and peace. They want to know how it applies to their everyday work and leisure so that they may witness to Christ.

God is calling some of our churches to new opportunities for expansion. He calls others to patient faithfulness, others to new kinds of unity, others to endure frustration or persecution. The message of the cross is that these are blessings and burdens to be shared in love. We are passionately concerned that He shall do what He wants with us all.

“Faithful is He that calleth you, who also will do it” (1 THESSALONIANS 5:24).

The Power of the Lord Christ be with you all.

“The members of the Anglican Congress at Toronto, having approved of the above message to the members of our Communion, ask that it be read in all churches, with the approval of the bishop, on a day to be fixed by him and with a suitable introduction.”

The Will to Change

THE slight yet sturdy bishop with the scarred head and the calm smile spoke from the pulpit of St. James' Anglican Cathedral in Toronto. He was the Most Rev. Joost DeBlank, Archbishop of Capetown, South Africa, and heroic advocate of racial equality. His was the closing sermon of the 1963 Anglican Congress.

"We have all been privileged to catch a fresh vision of the Church as God meant it to be," he said. "It is, from this moment on, our responsibility to take this vision with us . . . and thus enable all our fellow Christians in towns and villages, in ocean and desert, to see the vision, too."

"If the Christian faith is to capture the allegiance of the new society," added Dr. DeBlank, "its servants will have to go humbly where today's prophets are to be found—in the research centers . . . the laboratories . . . in the strange half world of modern psychological powers and techniques—and wherever men are working on the frontiers of human knowledge The magnitude of the task to which God sets us may well scare. But we can do no other."

The Anglican Congress was over. But in another sense it had just begun. Some 2,000 delegates, official guests, visitors, and observers had been privileged to attend most of the sessions, to receive the Declaration of the primates and metropolitans, to hear and note the thousands of important words, to watch or help with the formation of the Congress Message. It was primarily up to these 2,000 "ambassadors," as the Archbishop of York called them, to see that the concepts of Toronto '63 are carried to the eighteen Anglican church bodies and to the millions of Christians who make up this world-wide family.

Beyond this will be hundreds—and perhaps thousands—of smaller

Anglican Congresses as the eighteen national and regional churches, the some 350 dioceses, and their parishes and missions, consider the facts of mutual responsibility and interdependence in their own corporate and individual lives.

Living through the pangs of change is not easy. It was not easy for those in Canada this summer, and it will not be easy for national churches, dioceses, and individual congregations in the future. As Bishop Bayne said in Toronto, "Our priorities . . . the use of our manpower, our under-

standing of the way we use our money and of what stewardship means, the care that we must take never to use the word 'mission' except where it involves us first, the change in the whole direction of our prayers, our Christian education, and all the rest—the cost of this is immense. I hope that no church of the Anglican Communion will buy this program easily."

Episcopalians in the United States will undoubtedly spend the next year looking carefully at the full program of mutuality and interdependence

OUR MUTUAL RESPONSIBILITY

The Advisory Council on Missionary Strategy of Lambeth Conference, meeting in London, Ontario, early in August, received the recommendations of the missionary executives of all the member churches and missionary societies. They then adopted a document entitled "Mutual Responsibility and Interdependence in the Body of Christ" for transmission to each of the national and regional churches of the Anglican Communion. This paper calls upon each church to make a radical reappraisal of its work and witness.

The executive officer of the Anglican Communion has now officially delivered the document to the heads of each of the national and regional churches.

It therefore becomes my pleasure and duty to refer this revolutionary paper to the House of Bishops, the National Council, and the General Convention. While we shall be able formally to acknowledge its receipt by early 1964 on the basis of the advice of the National Council and of the House of Bishops, the matters raised therein will, of course, be prominently before the General Convention next October and before us all for years to come.

As first steps in preparing ourselves to receive and respond to this proposal we plan initial discussion of it in the meeting of the House of Bishops in Little Rock this November, and at the December meeting of the National Council. It seems likely that, among other actions taken at the December meeting, the National Council might then formally refer the proposal to each province, diocese, and missionary district of our church.

In the meantime the Seabury Press and S.P.C.K. plan to offer generally this fall at a modest price the texts of all the papers of the Advisory Council on Missionary Strategy, of which "Mutual Responsibility and Interdependence in the Body of Christ" is the central one. I join with others in hoping that these papers will be widely read and studied so that as early as may be, the Episcopal Church can formulate its response and organize its program in the light of the proposal.

—ARTHUR LICHTENBERGER, *Presiding Bishop*

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within the Declaration of the Primates and Metropolitans, but the working details must be considered and voted by the Episcopal Church's governing body, the General Convention. The next General Convention will be held in St. Louis, Missouri, in October of 1964.

In the meantime, many of the studies and suggested specific priorities coming out of pre-Congress conferences in London, Ontario, will be forwarded to the Episcopal Church and other members of the Anglican family. Current programs of inter-Anglican co-operation will be continued and strengthened. Present overseas priorities like that of the Episcopal Church in Latin America should be expanded.

By the end of 1963, at least two regional officers will probably be selected to serve the Anglican Communion. These officers will be appointed by the member churches in the regions they are to serve, in co-operation with the Archbishop of Canterbury and the Anglican Executive Officer, Bishop Stephen F. Bayne, Jr.

At Toronto, the Archbishop of Canterbury announced that he has issued invitations to fellow Anglicans and to churches of the "Wider Episcopal Fellowship" for a special conference at Canterbury, England, in April of 1964. These churches of the Wider Episcopal Fellowship, with whom some Anglican bodies are in communion fully or in part, include the Philippine Independent Church, the Church of South India, the Old Catholic Churches of Europe, the Lusitanian Church of Portugal, the Spanish Reformed Church, and the Polish National Catholic Church of the U.S.A.

The Anglican Congress of '63 is over. But it has really just begun. Has it been worthwhile? Only in God's good time, can we know. This much is certain, however. If the will to change evident in Toronto can even partially be carried home, at least one branch of the Holy Catholic Church will have turned to its real mission in the world.

Protestants on the spot



The Episcopal lay delegate reports on this summer's Faith and Order Conference in Montreal, Canada.

The Montreal Conference on Faith and Order was an historic meeting in the modern ecumenical movement. It was the fourth such conference in this century, and it brought together a wider diversity of theologians and ecclesiastical dignitaries than had ever before been present at such a gathering.

It was historic, because it was the first Faith and Order conference at which there was substantial, rather than nominal, representation from the Orthodox churches. The Faith and Order discussions in the World Council of Churches—as well as ecumenical discourse in other sections of the World Council—up to now have been pretty much dominated by Protestants. The greatly increased Orthodox representation has meant a much more vigorous Orthodox participation. No longer do a few Orthodox sit in to overhear the Protestant deliberations about the unity of the Church and register an occasional comment or dissent. Now there can begin a serious and official dialogue between the churches of Protestantism and Orthodoxy.

The entrance of the Orthodox is significant, too, because it includes the new membership of the Russian Orthodox Church in the World Council. The Council at last is a place where West and East are meeting in recognition of the unity of all peoples in Christ, which transcends all the political, ideological, lingual, racial, and other differences that separate and divide men.

Montreal was also historic because it included for the first time official observers from the Roman Catholic Church at a Faith and Order meeting. More than that, the conference heard an address—entitled “We Are One in Christ”—by Paul Emile Cardinal Léger, the Archbishop of Montreal. It was the first time that a Roman Catholic prelate of high rank had addressed such a conference and had joined the Anglican Bishop of Montreal, the General Secretary of the World Council of Churches, an Orthodox Metropolitan, and a prominent free church theologian in doing so.

Cardinal Léger's address was no cordial yet perfunctory greeting, but a serious statement about some of the most basic ecumenical issues. “The Eucharist,” he declared, for example, “appears as the center and the source of the unity of the Church and the fecundity of its life.” Or again, “While we are able to recite together a common prayer

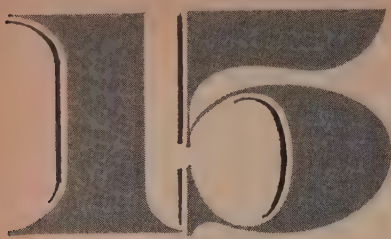
for unity, we are forced to admit that even this unity is in jeopardy because of our hesitation to accept unity as the Lord willed it, because our prejudices set us up one against the other, because our ignorance is unable to penetrate the veil behind which are the unfathomable riches of Christ.”

The cardinal acknowledged the indebtedness of all of Christendom to the ecumenical endeavor the World Council of Churches has been in this century: “We know also that the work of the Conference on Faith and Order has done much to spread this desire of unity throughout the Christian world.”

MONTREAL was an historic meeting, but it seems mainly to have been so, in a creative and dynamic sense, in the advocacy of the unity of the Church in Christ voiced at the conference by the Orthodox and by the Roman Catholics.

But that which is historic is not simply that which indicates achievement or hope. The same event may be both a looking forward and a turning backward. That seems to have been the case at Montreal.

Faith and Order and the World Council in general have been up to now overwhelmingly Protestant in ethos and orientation, publicly (though not privately) ignored by



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Protestants on the Spot

the Church of Rome and with only limited participation by the Orthodox. Now that has changed. The peril is that, in the change of attitude on the part of Rome and in the greater participation on the part of the Orthodox, the Protestants will become defensive and rigid.

There were many signs at Montreal that the Protestants were becoming apprehensive that they would not dominate the ecumenical discussions or lead the ecumenical movement much longer. The signs indicated that the Protestants may become the "ecumenical reactionaries." Dr. Willem Visser 't Hooft, the great ecumenical statesman of the World Council, recognized this when he said that the World Council had become the victim of its own success.

Or, to put the issue as a question—have the Protestants too much assumed, in their pleas for more unity in the Church of Christ these many years, that their urging would continue indefinitely to be ignored or scorned by the churches outside the World Council? Now that dialogue is possible with the Orthodox and is beginning to be possible with Rome, are the Protestants ready or willing to welcome such dialogue, and, even more important, are the Protestants free enough to give up much of anything for the sake of the unity of the Church? No essential of the faith should be surrendered for the sake of some appearance of unity, but are Protestants yet free enough in the faith to surrender those things which are *unessential*, like cultural and national and racial prides, or denominational, institutional, political, and economic power, or any of the other vested interests which the denominations of Protestantism manifestly have in the continuance of a divided and separated Church?

The World Council of Churches' leadership has for years been fond of saying that the Council is not and is not to be a "superchurch," and that, when its task is completed in re-opening the ecumenical concern, delineating the ecumenical issues, and initiating ecumenical conversations,

then the Council would be ready to give up its own existence in favor of more mature ecumenical relationships among the churches. One suspected at Montreal that the day to redeem that promise was closer at hand than most of the Protestant delegates and dignitaries had realized.

Of course, not all of the Protestant delegates were apprehensive of unity or frustrated by the ecumenical initiatives of the Orthodox and of the Romans. A good many Lutherans and some from the Presbyterian and Reformed traditions showed that they were genuinely impressed with these initiatives and thankful to God for them, eager to enter the new ecumenical dialogue which can mature from these initiatives. Many delegates from African and Asian churches also welcomed the overtures from Rome and Orthodoxy.

Where were the Anglicans in all of this? It is not facetious to answer: on all sides and in the middle, sometimes all at once. Such is the genius of the Anglican heritage. It was



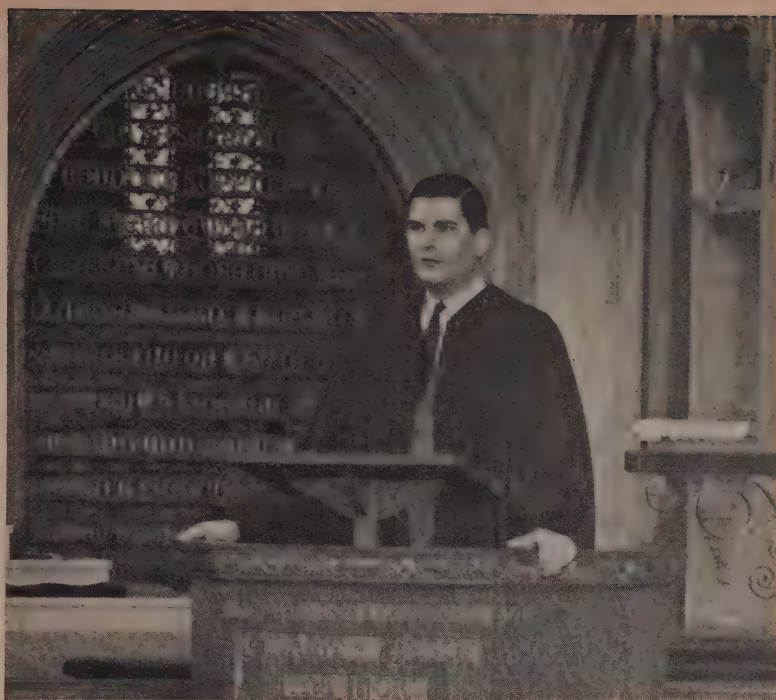
Attorney William Stringfellow of New York (right) and the Rev. Edward Hardy of Berkeley Divinity School represented the Episcopal Church at the World Council's Montreal meeting.

ear, for example, that the Angli-
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the Orthodox in the ecumenical
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ey have served as *charge d'affaire*
r the absent Orthodox. Anglicans,
the same time, without as much
omfort from the Reformation tradi-
ons, gladly welcomed the presence
the Roman Catholics at Montreal
nd the participation of the cardinal
events which verify the fruits of
e ministry of Pope John.

In one sense the new interest of
e Orthodox and the recent frater-
ty of the Church of Rome for the
ecumenical movement frees Angli-
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enical discourse. That does not
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THE issue which overshadowed all
others at Montreal was the full
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If unity is still a long, long way
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ny other of the great branches of
he Holy Catholic Church.* ◀



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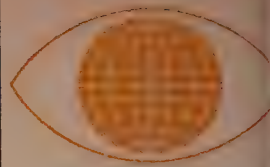
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THE WORLD COUNCIL: DECISIONS IN ROCHESTER

The 100-member Central Committee of the World Council of Churches met recently in Rochester, New York, to chart the course for the coming year of the good ship *Okumene*—the well-known symbol which represents the international organization. Attesting to the growth of the World Council were the applications for membership by nine churches, representing 1,200,000 constituents; the Central Committee approved the applications, thus enlarging the total membership in the World Council to 210 church bodies in 80 nations, with a total representation of more than 350 million Christians. The Czechoslovak Church with a membership of about 750,000, is the largest of the newly admitted bodies. The other new members are the Methodist Church in Nigeria, the Cameroun Presbyterian Church, the Slovak Evangelical Church in Yugoslavia, the Evangelical Church of the Congo, the Tahitian Evangelical Church, the Coptic Evangelical Church (Syria of the Nile) in Egypt, the Evangelical Presbyterian Church of Ghana and the Evangelical Lutheran Church in Chile. ● One focal point in the eight-day series of meetings at the Colgate-Rochester Divinity School was the relationship between the Roman Catholic Church and other Christian churches. Addressing the members of the Central Committee—the chief policy-making arm of the World Council—Dr. V. A. Visser t' Hooft said that despite "the new spirit of self-examination and self-correction" within the Roman Catholic Church, "the fundamental issues which have kept us apart remain stubborn realities." Dr. Visser t' Hooft also stressed that "the Roman Catholic Church is a church and the World Council is a council of churches." In a report which acknowledged "the great issues on faith and order upon which we are divided," the committee also saw "ground for hope that the new atmosphere will make possible the beginning of genuinely ecumenical dialogue between the Roman Catholic Church and other churches." The September 29 re-opening of the Vatican Council will find the World Council of Churches represented by four official observers. Joining Dr. Lukas Vischer, the W.C.C.'s sole representative at the 1962 Vatican Council sessions will be Dr. Nikos Nissiotis, of the Greek Orthodox Church; the Rt. Rev. John Sadiq, Anglican Bishop of Nagpur, India; and Professor Masatoshi Doi, of the United Church of Japan. ● Among the livelier items on the Rochester agenda was a report on the "conflicting ideologies" between "masculine paternalism" and "aggressive feminism." Noting that "selfishness and egotism have corrupted relationships between men and women not only in marriage, but in work, leisure, family, and society," the report stated that "we do not call men and women to a shared responsibility which is alien to their nature and culture. . . . We summon them to a partnership in which they will find their richest fulfillment." ● In what has been called the World Council of Churches' strongest statement on racial discrimination, the Central Committee reaffirmed, "with all the conviction at our command," the declaration of the 1954 Evanston Assembly, which branded "any form of segregation based on race, color, or ethnic origin" as "contrary to the Gospel." The Central Committee added that, "Wherever and whenever any of us Christians deny this, by action or inaction, we betray Christ and the Fellowship which bears His name." While noting that the "demand for racial and ethnic equality is being made in many places, and will continue until it is attained everywhere in full," the Committee statement specifically mentioned racial crises in the United States and in South Africa.

PRESIDING BISHOP DOING FINE AFTER SURGERY

The Rt. Rev. Arthur Lichtenberger, Presiding Bishop of the Episcopal Church, recently underwent a successful operation for a hernia condition. The operation was performed in Greenwich Hospital, Greenwich, Connecticut, on August 27—shortly after the conclusion of the Anglican Congress in Toronto. The Presiding Bishop, who had postponed entering the hospital in order to attend the international gathering, was able to return to his home a week after the surgery took place. The Presiding Bishop expects to resume his duties before October 1.

IN PHILADELPHIA, IN DECEMBER

“Servants of the Eternal Christ” will be the theme of the forthcoming general assembly of the National Council of Churches of Christ in the U.S.A. The assembly, to be held in Philadelphia in early December, will emphasize two central concerns throughout: local ecumenicity and the ministry of the laity. ● The four specific study areas for the assembly are race; peace with justice and freedom; technology and livelihood; and faith and order. A study book based on the assembly theme has been prepared for local churches, and can be ordered from the National Council of Churches, Office of Publication and Distribution, 475 Riverside Drive, New York, N.Y. ● Thirty-six official delegates—eighteen clergymen and eighteen laymen—will represent the National Council of the Episcopal Church. In addition, many other Episcopalians will attend the assembly as voting delegates, consultants, staff members, and visitors.

LUTHERANS IN HELSINKI: THE LIVELY TREND CONTINUES

The year 1963 has been remarkable so far not only for the number of major religious gatherings it has brought, but also for the vitality and forthrightness with which Church leaders have expressed their awareness of the challenges confronting Christianity. Three recent conferences, held within a single month, follow this dramatic and perhaps overdue pattern. They are the Anglican Congress (see page 2), the World Council of Churches' Central Committee meeting, and the Fourth Assembly of the Lutheran World Federation. The Lutheran Assembly, held in Helsinki, Finland, resulted in some incisive statements on contemporary issues, an apparent deepening of concern for the ecumenical movement—and a deadlock over a modern definition of the Lutheran's basic doctrine of justification by faith. ● Led by Franklin Clark Fry, Lutheran World Federation president and head of the three million members of the Lutheran Church in America, some 800 delegates and 400 official observers, guests, and consultants met for twelve days to chart the course of the largest segment of Protestantism during the next six years. With 72,000,000 members, Lutheranism is the third largest confessional family in the world, following in size only the Roman Catholic and Eastern Orthodox Churches. The Lutheran World Federation, encompassing 52,000,000 members in seventy-three church bodies within thirty-eight nations is thus a formidable member of the Christian community. The Assembly's effort to express its concern for “a generation which is filled with hope and at the same time tormented by fear” was strongly evident in the closing message to member churches. “The man of today no longer asks, ‘How can I find a gracious God?’ . . . He suffers not from God's wrath, but from the impression of His absence,” states the message; “. . . he asks not about a gracious God, but whether God really exists.” The message went on to say that, “Jesus Christ is the same yesterday, today, and forever; this means, not that we are curators of a museum of ecclesiastical antiquities, but that we bear witness to the presence of God through Christ in our midst today.” ● Among eleven resolutions adopted by the Lutheran delegates was a statement calling discrimination because of race, color, or religion “both brazen and subtle.” Member churches were urged to call individual members to “involve themselves personally in constructive local and national

Continued on page 46

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One by one, the buses depart. By the thousands, the marchers arrive.



SPECIAL REPORT ON

THE MARCH

Not in years have the spectacle-hardened residents of the nation's capital been so profoundly moved as they were on August 28, when 210,000 Americans exercised their constitutional right "peaceably to assemble, and to petition the government for a redress of grievances." The March on Washington, which many had dreaded and feared, turned out to be the best-behaved, most dignified procession which has taken place on Constitution Avenue since the funeral of General John J. Pershing.

For all their decorous fervor, the marchers may have failed in their immediate purpose, which was to rally support in Congress for passage of the administration's civil rights bill. Most observers were inclined to share the appraisal of Sen. Hubert Humphrey of Minnesota, a supporter of the bill, that the march "probably didn't change any votes in Congress." The civil rights bill still faces a nip-and-tuck fight in the House, and its key public accommodations section may have to be watered down in order to gain the Republican support which is essential to House passage. In the Senate, of course, the bill faces a certain Southern filibuster.

But however doubtful its impact on Congress, the march was a tremendous success in other ways which may prove in the long run to be more important. It altered forever the image of the Negro which many white people in Washington and elsewhere have carried in their minds. No one who saw the great throng of humanity around the Lincoln Memorial can have any excuse in the future for asserting that Negroes are content with a segregated society, and that civil rights movements are purely the work of a few "agitators." Nor can any but the most determined reactionary continue to think of Negroes as an irresponsible, childish people who must be "kept in their place" to avoid riot and rebellion. Even more important, perhaps, the magnificently organized demonstration altered the Negro's image of himself. There was an unmistakable look of pride on every

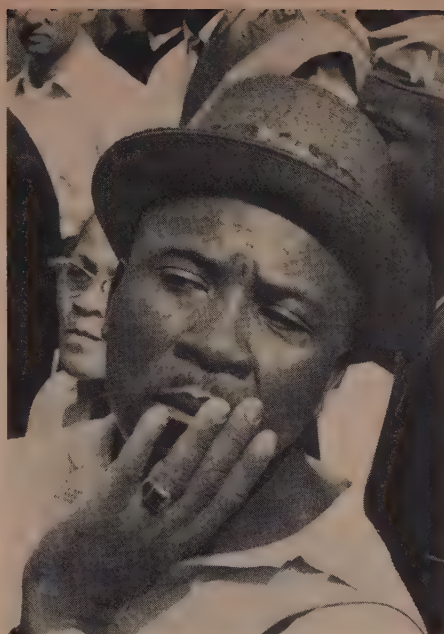
ice in the parade. One young Negro college student said with quiet exultation, "I wasn't sure my people could bring this off. But they did!"

The notion that equality is strictly nonwhite concern was erased by the presence of thousands of white marchers, who comprised at least 20 per cent of the historic assemblage. Actress Josephine Baker, one of the speakers at the Lincoln Memorial, commented that the gigantic demonstration was "salt and pepper—just what it should be."

Finally, the march shattered the image of the Church as a timid, fence-titting institution unwilling to involve itself in the fight for racial justice. The *Washington Post* in its front-page report on the march observed that "a new arm of the civil rights movement was out in force—religion."

One indication of the strength of Church involvement was the response of individual denominations to the appeal for 40,000 Christian demonstrators, issued by the recently formed Commission on Religion and Race of the National Council of Churches. Although no official figures are presently available, it is known that at least twenty-four American denominations answered the call to bear witness in Washington, and there is evidence that the 40,000 mark was surpassed.

The position of the Episcopal Church on a national level in the civil rights movement has been clearly established: Presiding Bishop Arthur Lichtenberger is the chairman of the interdenominational Commission on Religion and Race, and his statement on racial inclusiveness, issued last Whitsunday, has become a classic document. It was left to the march itself, however, to demonstrate the commitment of individual Episcopalians. Entering Washington in parish- or diocesan-sponsored delegations, at least 3,000 churchmen filled more than twenty-five busses and a special train; among the participants were at least ten Episcopal bishops from dioceses across the nation. Participation of other religious groups—Protestant, Roman Catholic, and Jewish—affirmed the good and all that the Church is in the front lines of the battle for racial justice. A. Philip Randolph, the grand old man of the Negro's struggle for justice and the prime mover of the march, commented afterward that even if August 28 had accomplished nothing else than to demonstrate that "the churches are on our side at last," it would have been eminently worthwhile.



The thoughtfulness and quiet sincerity of the marchers was impressive.



Washington Episcopalians (above) and a lad (below) find sitting space.





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efforts to end all forms and consequences" of bigotry. ● One of the reports to the Assembly encouraged the use of radio and television for evangelistic purposes. The Federation's new "Voice of the Gospel" radio station, a \$1,700,000 facility located in Addis Ababa, Ethiopia, now serves more than half a billion listeners in Africa, Asia, and the Near East, the delegates were told. Support of this radio station was one of the major budget items for the Federation's Commission on World Mission, which met a few days before the Helsinki Assembly to adopt the largest annual program—cost: \$800,000—in its history. ● Directing their attention to the subject of Christian unity, delegates heard an American theologian, Dr. E. Clifford Nelson, ask, "Has not the time arrived for the Lutheran Church—previously not known for its aggressive ecumenism—to initiate discussions rather than to maintain a defensively withdrawn attitude while other churches have taken the ecumenical initiative?" Dr. Nelson, who is dean of the faculty of Luther Theological Seminary in St. Paul, Minnesota, went on to say that, "The task, quite clearly, is to find the relation between confessional loyalty and ecumenical responsibility." ● One of the most publicized aspects of the Assembly was its failure to produce a contemporary statement of the doctrine of justification. During more than an hour of debate, delegates voiced objections ranging from comment that the wording was unclear to a criticism that the document was "only a report of group discussions." The document was referred to the newly established Commission on Theology, which will present a refined statement at the next Assembly, six years hence. ● In accordance with its policy of electing a new president at each international Assembly, the Lutheran World Federation chose sixty-two-year-old Dr. Frederik A. Schiotz, of Minneapolis, Minnesota, to succeed Dr. Franklin Clark Fry. Dr. Schiotz, leader of the 2,000,000-member American Lutheran Church, is a distinguished church executive whose thirty-three-year career includes wide experience in such areas as foreign missions, student work, and pastoral service.

THE SKOPJE EARTHQUAKE: HOW EPISCOPALIANS ARE HELPING

Because of the long-time close relationship between the Episcopal Church and the Serbian Orthodox community both in the United States and Yugoslavia, the Episcopal Church has a particular commitment to the homeless survivors of the July 26 earthquake that almost completely destroyed Skopje, Yugoslavia. The Episcopal Church is participating both in the relief efforts of Church World Service, the overseas relief agency which represents most major denominations in the United States, and a special world-wide appeal for \$500,000 in emergency funds requested by the World Council of Churches. ● Church World Service began its efforts to help the stricken city almost immediately after the quake struck. Two emergency airlifts with 20,000 pounds of blankets, tents, and drugs, plus one million water-purification tablets to help prevent a threatened typhus epidemic, were rushed to Skopje. An additional 500,000 pounds of clothing, shoes, bedding, and medicines—already en route to other destinations at the time the disaster struck—were diverted to Skopje survivors. ● The earthquake, which leveled almost 80 per cent of the city, has left in its wake the prospect of even more tragedy with the onset of winter. An estimated 130,000 survivors have been evacuated to seven tent colonies; housing for them is urgently needed before freezing weather sets in. Church World Service has offered \$100,000 for emergency housing, to be used for prefabricated structures in an area of Skopje known as Kozle. Episcopal participation in the \$500,000 appeal of the World Council of Churches will be directed through the Presiding Bishop's Fund for World Relief. Episcopalians who wish to share in the emergency relief program can send their contributions, marked for earthquake relief, to the Presiding Bishop's Fund, Episcopal Church Center, 815 Second Avenue, New York, N.Y., 10017.



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VIEW TOWARD THE SEE

The ever-expanding list of "how-to" books has reached the ultimate with the addition of a new title. In a tome called *How to Become Archbishop*, a British writer-humorist offers some practical advice to a mythical young curate, with tips ranging from how to talk on television to how to deliver a sermon with a punch. • At book's end, the curate makes the grade as Primate of All England. In a manner of speaking, a lifetime of research went into the preparation of this cheeky spoof: its author, Michael Barsley, is the son of a parson, brother of a vicar, and cousin of a bishop.

OUR OWN KENNEDYS

When two brothers—David Kittle Kennedy and Paul Sherbourne Kennedy—are ordained to the Episcopal diaconate on the same day, it is an uncommon event. When the ordination sermon is preached by a third brother—the Rev. Bruce H. Kennedy—the occasion becomes remarkable. And when the ordination service is performed by their father—the Rt. Rev. Harry S. Kennedy, Bishop of Honolulu—the



The Rt. Rev. and Mrs. Harry S. Kennedy of Honolulu are shown above with their five sons, two of whom were ordained to the diaconate at the same time. From left are Joel, Bruce, Paul, David, and Mark Kennedy.

ceremony is unique indeed. To round out the Kennedy family's participation in the double ordination, which was held recently at St. Andrew's Cathedral in Honolulu, younger twin brothers were also included. Joel served as chaplain to the bishop, and Mark was at the cathedral organ. The only member of the Kennedy clan who did not participate directly in the double ordination services was Mrs. Kennedy, whose only task was to be a proud wife and mother.

CHURCH UNITY: SOME SPECIFICS

The third Consultation on Church Union, representing six American denominations, will be held next April in Princeton, New Jersey. In preparing for the unity conference, the Episcopal Church's Joint Commission on Approaches to Unity has named nine delegates: the Rt. Rev. Stephen F. Bayne, Jr.; the Rt. Rev. Gerald Francis Burrill; the Rt. Rev. Richard S. M. Emrich; the Rt. Rev. Robert F. Gibson, Jr.; the Rev. Powel M. Dawley; Mr. Peter Day; the Rev. Charles D. Kean; the Rev. Alden D. Kelley; and Mr. Andrew Oliver. • At the last session of the Consultation on Church Union, delegates were requested to receive from their constituent communions authority to take part in drafting a plan of union. In fulfilling this request, the Episcopal commission has decided that it was vested with such authority in the enabling resolution passed at the 1961 General Convention, "with the understanding that any proposal shall be referred to the General Convention for its consideration and action." The commission also agreed that any approach to drafting a plan of union would be premature at the present time, and that the decision to proceed on such a plan would depend on the commission's judgment as to when a sufficient foundation does exist. • Unity efforts between Methodists and Anglicans in Great Britain edged forward at the recent annual meeting of

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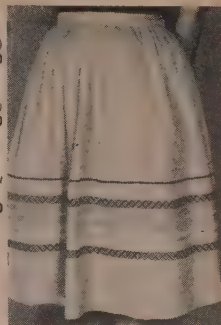
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the Methodist Conference. Delegates voted to send to Methodist synods and quarterly meetings, for "prayer and study," a plan for uniting the two denominations. • In a majority report issued last February by Methodist and Church of England representatives, a two-stage union plan was proposed. The first step would be full communion between the two denominations, with each maintaining its distinctive autonomy and identity. The goal of the second stage would be full organic union, although detailed proposals were not included in the report.

FIRE ALARM



Church losses from major fires in the United States and Canada have doubled recently, reports the National Fire Protection Headquarters Association. For instance, an early-morning fire which broke out in the unfinished west wall of the Washington Episcopal Cathedral caused damage running between \$40,000 and \$50,000. Another serious blaze at the Episcopal Church of the Crucifixion in New

York City (see photo) gutted the building. The \$6.9 million loss in major fires recorded for 1962 is almost twice the \$3,673,500 loss in 1961. The organization estimates that fires of all sizes annually cost churches in the United States about \$22 million, and churches in Canada, about \$1.5 million.

IN PERSON

► The Overseas Mission Society, Washington, D.C., has announced the appointment of Mr. John David Spangler as its associate secretary. Mr. Spangler, a thirty-four-year-old native of Tennessee, has spent the past six years as a foreign service officer in the U.S. Department of State. His assignments have taken him from Washington, D.C., to Phnom Penh, Cambodia, and New Delhi, India. While living in Phnom Penh, Mr. Spangler played a major role in establishing Trinity Church, an international Anglican parish, and served there as a lay reader and as joint secretary. A graduate of the University of the South, he has attended the University of Mississippi and the University of San Francisco, and has served for three years in the U.S. Navy. In his new work with the Overseas Mission Society, Mr. Spangler will be charged with general administration, membership growth, and financial growth.

► The Rev. James F. McElroy, an Episcopal priest, has been elected to his third consecutive term as president of the National Council of Seamen's Agencies. He is also director of the Seamen's Church Institute of Philadelphia, and Protestant chaplain for the Port of Philadelphia.

► In a service performed by the Rt. Rev. Cedric E. Mills, Episcopal Bishop of the Virgin Islands, the Rev. Richard Abbott became the first candidate to be ordained to the diaconate in the Virgin Islands. A native of Charlotte Amalie, St. Thomas, Virgin Islands, Mr. Abbott was ordained in All Saints', his home parish in Charlotte Amalie. A cum laude graduate of Inter-American University, Puerto Rico, Mr. Abbott attended General Theological Seminary in New York City and the Seminary of the Caribbean, from which he was graduated this year.

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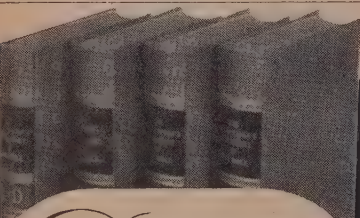
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Greenery on the Wasteland

ANOTHER television season is just getting under way. Between the time this survey was written, and now is being read, there probably will have been many program changes by the networks. Even after the season gets started, adjustments will be made. We can be sure, however, under our present system of television broadcasting, to have a ready diet of programs not unlike the ones of seasons past. These series will be designed so that they can be rerun in the United States on the original networks or independent stations, and resold throughout the world.

It should not surprise North Americans, who avidly took up television at the end of the forties, that even the smallest nations of the world today want television. And they do have their stations, but not the production facilities or financial resources to create their own programming. What they telecast, in good measure, are programs we saw in the U.S.A. only a few seasons ago. These American shows are being distributed by our networks and independent producers to further their income. So narrowly are the production costs figured that initial runs on American TV usually only recover investment; profits come from wider distribution.

Obviously, if foreign markets are to be tapped, the basis of our own domestic programs cannot be controversial or even current. It is a circumstantial fact that, because of the economics of our present television system, immediacy, which is the unique quality of television itself, is not, and cannot be realized in the majority of programs offered today to the American public.

As a result, it is impossible to take seriously the ballyhoo about most regular network programming, except in terms of the gigantic

waste of talent, money, and the viewer's time. In this area, however, moralists and sociologists have much to interpret about ourselves and our culture, and their studies are to be taken seriously.

Nonetheless, there are a few new series and planned "specials" worth noting. Here are my bids for some new shows to put on your calendar.

Regular Programs

For children:

Do You Know? C.B.S. Saturday mornings. Begins October 12. A combination of *G.E. College Bowl* and *Invitation to Learning*, for children nine

to twelve years old. A reading list for viewers will be distributed through schools. (Similar school co-operation was enlisted last season by N.B.C., which will continue to publish study guides for school distribution for their program, *Exploring*. Local school boards and classroom teachers are the vital links in this kind of distribution chain. *Exploring* will come at a new time, Saturday afternoons, beginning October 12.)

Wild Kingdom. N.B.C. Sunday afternoons. Begins October 20. The program will show wild animals and primitive peoples in their natural habitats.

For adults:

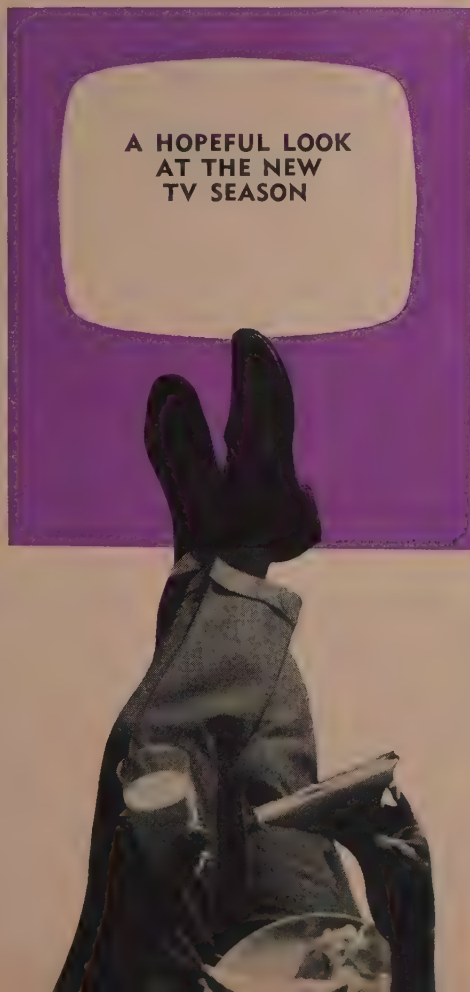
Chronicle. C.B.S. Wednesday nights. Begins October 2. Devoted to examining mankind's ideas, culture, and institutions. This is the series produced by Richard Sie-manowski forecast recently in *THE EPISCOPALIAN* (June, 1963).

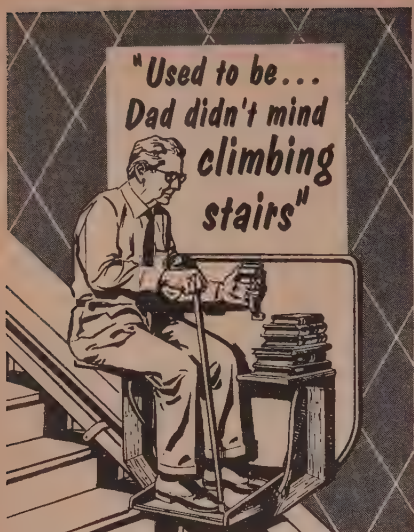
Sunday. N.B.C. Sunday afternoons. Begins October 20. A news-magazine concept, covering the week's news developments in national and foreign affairs and in such fields as music, art, science, medicine, books, sports, motion pictures, and the theater.

The Great Adventure. C.B.S. Friday evenings. Premiered September 27. A series of one-hour dramas, based on American history, will be presented by outstanding directors.

The Judy Garland Show. C.B.S. Sunday evenings. As might be expected, this variety show has already run into conflict—but surprisingly, not between the star and her producer, but between the network and the director who resigned and has been replaced.

The Danny Kaye Show. C.B.S. Wednesday evenings. This is another ambitious, one-hour variety show. One can hope that at last





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East Side/West Side. C.B.S. Monday evenings. George C. Scott will star in the weekly, full-hour dramatic show. David Susskind is executive producer of the series dramatizing the cases handled by social workers in New York's Borough of Manhattan.

Occasionals

For children:

N.Y. Philharmonic Young People's Concerts. C.B.S. Friday, November 29; Monday, December 23; and Wednesday, March 11. The date of a fourth concert is to be announced. Evenings. These will be Leonard Bernstein's only television appearances this year.

Children's Theatre. N.B.C. Sunday, October 6, evening; Sunday, December 8, afternoon; Saturday, February 15, noon; and Sunday, April 12. Original, full-hour programs will cover four different kinds of children's theater entertainment.

For adults:

Town Meeting of the World. C.B.S. Four new programs are being scheduled to capitalize on the summer success of the *Town Meeting*, July 10, with Eisenhower, Eden, Monnet, and von Bretano.

The World Over. A.B.C. Premiered September 9. Remaining programs: Friday, October 25; Wednesday, November 20. A fourth to be announced. Evenings. Elements of entertainment and public affairs combine to serve as "social commentary," according to the network's news release. We'll see.

Hallmark Hall of Fame. N.B.C. Although this is not a new program, it is worthy of emphasis. On Sunday, October 20, there will be a repeat of *The Tempest*, and on Friday, November 15, an adaptation of Sidney Kingsley's *The Patriot*. For the Christmas season, *A Cry of Angels*, an original teleplay based on the life of Handel and his creation of *The Messiah*, is scheduled. Two other plays are planned.

Really Specials

That War in Korea. N.B.C. Wednesday, October 30. Evening. This ninety-minute program commemorating the tenth anniversary of the cease-fire is done in the style of the classic, *Victory at Sea*. Robert Russell Bennett scores the music.

Greece: the Golden Age. N.B.C. Tuesday, November 5. Evening. The producer-writer is Lou Hazam, pro-

ducer of last season's *The River Nile*, *The Way of the Cross*, and *Polaris Submarine*, which just won the S. Mark plaque at the Venice Film Festival. That is evidence enough to commend this new documentary.

The Apostle Paul. N.B.C. Sometime in May. A one-hour documentary on the travels of St. Paul by the same crew that produced this summer's first show on the history of Roman Catholic councils.

News Makes News

► The biggest change in television that obviously affects family dinners and viewing is C.B.S.'s and N.B.C.'s expanded evening news coverage. The Walter Cronkite and Huntley-Brinkley news programs have been extended to half-hour shows. This should allow greater latitude in reporting more world and national events more fully. It remains to be seen if this policy will cut into the time of station-produced programs of local news. Both are needed.

► One upcoming program (the date has not been set) that probably will make news is a special broadcast in the N.B.C. White Paper series. In the words of an N.B.C. news release, the program will "examine" New York congressman Adam Clayton Powell, Jr., "as an individual and in the context of his operations." The executive producer is Irving Gitlin and the producer-writer is Al Wasserman, both powerful with camera and tape recorder.

► This next year will move us all into the 1964 presidential election campaigns. Hundreds of politicians want to get on TV, but the equal time provision in the Communications Act has been a deterrent as far as the networks are concerned. In 1960, Congress gave a temporary suspension of Section 315 as it applied to the presidential and vice-presidential candidates. In consequence, we had the comprehensive Kennedy-Nixon debates. With an eye to possible difficulties in 1964, C.B.S.'s Frank Stanton and N.B.C.'s Robert Sarnoff appeared this summer before a congressional committee about the matter. As a result, the suspension will be sustained for the next campaign.

► A few weeks later, Donald McGannon, president of the Westinghouse Broadcasting Company, appeared before a House subcommittee investigating broadcast editorial practices. His testimony should be taken seriously by more timid broadcasters, such as C.B. Mr. McGannon significantly pointed

e decline in the number of competi-
ve newspapers in U.S. cities and the
precedented growth and penetration
TV and radio in our society. "I be-
ve radio and television must do more
an merchandise products for sale,"
e said. "They must publicize atti-
ides and ideas in a manner and way
at will stimulate the public to discuss,
onsider, and then adopt or reject a
articular idea." He decried political
oganism and spot announcements in
levision's treatment of a democracy's
any problems.

Viewers in the Picture

A year ago we noted that for the
rst time more U.S. homes were
quipped with television sets than with
elephones. In the past year a more
ignificant statistical switch has taken
lace. For almost thirty years, social
cientists have been measuring public
ttitudes toward the reliability of the
arious news media. A consistent find-
ng has been that men hold greater be-
lievability in newspapers than in all
ther media, such as radio, TV, and
magazines. Recently, it has been re-
orded that women seem to trust one
edium as much as another.

In 1961, Schramm, Lyle, and Parker,
uthors of *Television in the Lives of
ur Children*, found that grade-school
hildren hold far greater believability
in the broadcast media than in news-
papers. The new switch is found in a
recent Roper survey which shows that
twice as many young adults (twenty-
one to thirty-four years of age) choose
television over newspapers as the most
believable source of news. The Roper
survey actually shows that the greater
believability is in TV at *all* ages, al-
though the margin is narrower for old-
er adults.

In light of the facts, we welcome the
expanded news services of the networks
and would give encouragement to all
broadcasters to assume the responsible
position of Westinghouse's McGannon-
to encourage public discussion and de-
cision-making as "militant citizens."

Networks and Program Content

Few people realize that the greatest
investment in television, measured in
dollars, is in family TV sets. As the
major "stockholders," we should have
the right to make demands of the pro-
gram content available to us. But trying
to find out who is responsible for what
we see, ends up with every likely can-
didate passing the buck. As a result, the
Federal Communications Commission



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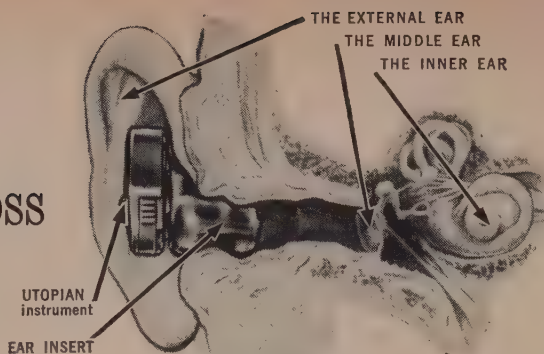
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TELEVISION

has done a study on how programs are "produced." The findings of the research team, along with earlier documents, have just been published as Report of the House Committee on Interstate and Foreign Commerce, May 1963, 88th Congress, 1st Session, House Report No. 281. The report is available for \$1.25 from the Superintendent of Documents, U.S. Government Printing Office, Washington 25, D.C. It is worth the price.

This well-written document begins with a survey of broadcasting in the U.S.A. since the inception of radio, and summarizes Congressional action in controlling the broadcast media. It traces the rise and decline of various agencies which have been responsible for program content. Finally, it clearly distinguishes the three networks as the towering agents in the 1960's. Recommendations for Congressional legislation end the volume.

Locating the center of power is one thing. Knowing what to do about it is quite another. The tactic of the F.C.C. is to weaken the three-network control of commercial television: first, by encouraging educational television; second, by opening up ultra high-frequency channels so that there can be more stations and conceivably more competing networks; and third, by banning option time, which is the control the networks have over their affiliated stations. The policy of the F.C.C., it appears, is to *weaken* the focus of power, in the belief that diversified power will bring about better program balance.

In an equally important document, a different tactic has been proposed by the National Council of Churches in its "Pronouncement on the Church and Television and Radio Broadcasting." The simple, seven-page pronouncement displaying a thorough knowledge of the subject, recognizes the power of the networks in television programming, but urges that the networks be placed under the regulation of the F.C.C. In effect church leaders are saying: now that we think we know who is responsible, let's give the public a voice in keeping with its investment. It seems to me that the N.C.C. pronouncement offers a better program of action and legislation than that of the F.C.C. One obvious reason is that the N.C.C. pinpoints the political influences on communications, whereas the F.C.C. document clearly succumbs to the same political influence without a whimper.

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BOOKS OF INTEREST FROM

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A Drum for a Nightmare

The literary sensation at the beginning of this season was *The Tin Drum* by Günter Grass (Pantheon, \$6.95). It has dominated review media and achieved the highest acclaim. Most likely, you have heard of it long since, perhaps even read it. Let's take a second look—at the book itself and its reception here and abroad.

The praise is basically deserved, but it is excessive, as is apt to happen when a book has become the avant-garde cry. Must you read it to preserve your intellectual status? No. But you *should* read it if you are concerned with the trends of literature and their reflection of social morale. Must you read every word of it? No. The book is compulsively long, too much so for its own effectiveness. I suspect the pattern is to read it intensively for less than half its length, then to skip, skim, and browse along. Even so, you will have gotten the message.

That message is old and ever new: the obscene madness of the world. Obscene is here used in its older meaning: "offensive to the senses or the mind." That is the way the world wags, and it is the answer to the persistent plaintive query of some unhappy readers: "Why do people want to write about things like *that*?"

Everything appalling in this world is both meat, and meet, for the writer. The value question turns upon how he uses it and why he chooses it. Günter Grass is a responsible, serious artist in these terms, however repellent may be much of what he has done.

The story is the autobiography of Oskar Matzerath (or perhaps Bronski,

for he has his own convictions about his father's identity). He is writing from his ward in a mental hospital where he is confined for a murder he did not commit, a punishment he accepts for subtler murders he thinks he did commit.

Oskar is a dwarf because he was determined after his third birthday not to grow any more, though he does grow a little, much later, for complex reasons. His vocation, from his third year, is drumming on his red and white tin drum (he wears out scores), by which he can exercise strange powers, including drumming up the past in memory. He drums day and night, most of his life, for a time even professionally as star of a jazz combo.

His second talent is screaming. He can shatter glass and can control and direct his scream with such precision that he can engrave glass. This shrill scream of protest against existence in the world as it is, and the evocative power of the drum's repetitive rhythms, are the primary symbols of the whole work.

Another compelling image, subordinate to the dwarfing, the drum, and the scream, is that of the Onion Cellar, a night club in postwar Germany. Here, a round of onions is distributed to customers, and each person slices his own to gain the release of tears. These are people so inured to outrage as to have lost the capacity to weep. When emotion has dried up, glands must suffice.

There is a long tradition of the satirical-grotesque in European letters. In Oskar's words: "You can begin a story in the middle and create confusion by

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For here all things are mocked, including God. But thoughtful probing is needed to get at the bottom of this aspect. Against the blasphemous posing of Oskar as Jesus in a long sequence, and other sacrileges, must be balanced other enigmatic scenes. In one of these, Oskar, with all the powers of his scream, is completely unable to shatter a church window representing the Holy Ghost. Even his reaction to this is expressed mockingly: "Was it the dauntless Athlete [Christ] who intervened? Was that the miracle, unknown to all?" But the fact remains.

If you find hideous enormities here, they well up from the hideous enormities of Nazi society central to the book. The author has invented nothing as obscene as that reality, no sacrileges as great. It is a judgment on Germany—yes, and on Man. The lid has burst off the long nightmare cauldron of Nazism, and a welter of Gothic horrors has rushed forth.

For all the savagery there are sensitivities and fleeting tendernesses here. We suffer with stunted Oskar, and his pain is great.

Much significance lies in Oskar's decision to grow a little more—late in the story at his supposed father's funeral—in the hump he develops, and in the loss of his glass-shattering powers.

Günter Grass is not a lovable writer and has not tried to be one. His book is worth study both for literary interest and for moral theology, though you may want to use rubber gloves and a mask when you take it up.

—EDMUND FULLER

Parable of a Sometime Fool

Novelists usually make bad playwrights and vice versa. Jack Richardson seems enough versed in the vices of the literary art to be the exception. His last two off-Broadway plays came close to being major works. His first novel, *The Prison Life of Harris Filmore* (New

ork Graphic Society, \$3.95), does not. et it is a well-wrought parable of the nes. Harris Filmore is typical of all e smug, middle-class Christians living suburbia. When he makes a slight mistake at the bank and is sent to prison, he thinks his life has ended. Instead, he finds it has just begun, imprisonment serving as a liberating force on all the foolishness his compatriots consider meaningful in their existences. Unfortunately, the author's characters are interchangeable and could be sent back to the factory at any time or replacements. Those who have come to see their lives as rooted in unoriginality may find this an entertaining volume. —T.L.

A SUDDEN SILENCE, by John Minahan (Morrow, \$3.95).

Sudden Silence is a dramatic and moving account of the tragedy of illegal abortion. Never touching the sensational, the novel presents the whole pitiful account of a lovely girl, trapped by her own values, estranged emotionally from her family, and encouraged by a well-meaning friend into this terrible commitment. Mr. Minahan deserves our thanks for setting out honestly the moral and legal issues of abortion in the United States.

—THOMAS FLETCHER

CUSTOMS AND HOLIDAYS AROUND THE WORLD, by Lavinia Dobler (Fleet, \$4.50).

This is a delightful reference book, engagingly illustrated. Meant for children, it will nevertheless be enjoyed by adults fortunate enough to have children to use as an excuse for purchasing it. The book includes the major holidays of the world's faiths as well as customs of all continents. It is reliable as a source book, relaxed in its style, and refreshing to the eye. Highly recommended. —J.W.

THE DYER'S HAND AND OTHER ESSAYS, by W. H. Auden (Random House, \$7.50).

Mr. Auden states in his foreword that he has never written criticism except by demand, although he "hopes that some love has gone into their writing." Scholarship, wisdom, and wit characterize the essays and lectures in this fine collection. "Reading"; "Writing"; "Making, Knowing, and Judging"; "The Shakespearean City"; "Americana"; "Notes on the Comic"; "Homage to Igor Stravinsky"—these are a few section and chapter headings in a volume that offers the reader interest, value, and delight. —PORTIA MARTIN

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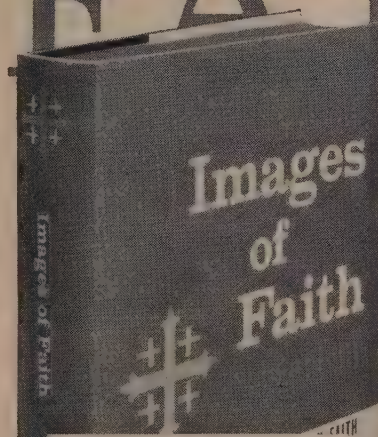
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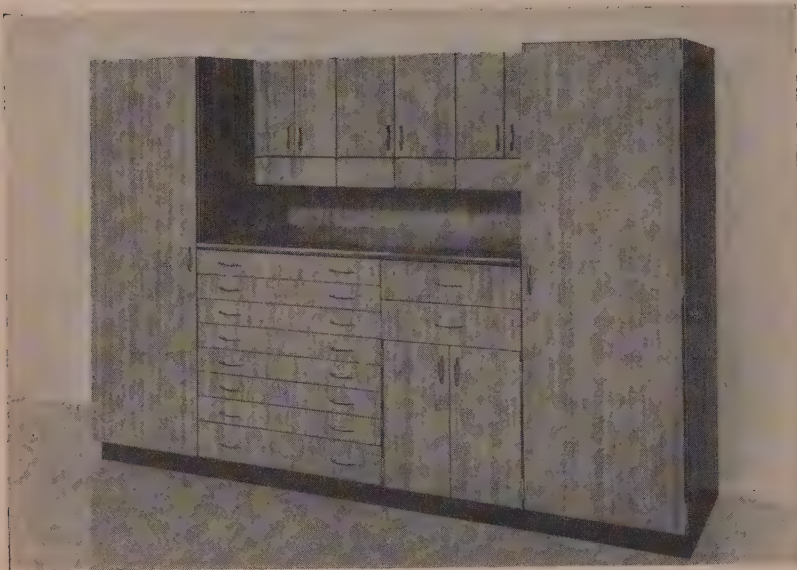
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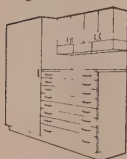
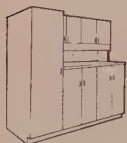
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BOOKS

BLACK SUMMER, by Nancy Hale (Little Brown and Co., \$4.95).

Lacking self-understanding, the Harmsworths, who are Episcopalians, confuse a pious, unattentive kind of discipline with Christian love. Therefore, Julie, their daughter, and Robert, a seven-year-old nephew visiting them, must find overt forms of rebellion against "Are you my good little girl?" and "You better be polite and smile or nobody will love you."

For Christian education purposes, this novel speaks to adults considering the nature of love, the sources of sexual conflict, and the makings of prejudice. It is a superb possibility for adult discussion groups. Parents (lay and clerical) and church-school teachers can especially benefit from a close reading of this splendid novel.

—WARREN H. DAVIS, JR.

OUTPOSTS OF MEDICINE, by Steven and Mary Spencer (Friendship Press, \$1.25).

This hopeful if superficial account of missionary medicine describes in 111 pages the misery of two continents, Asia and Africa. Some portions are excellent and instructive. But I wish this were more a story and less a catalogue. It took a John Hersey to make us aware of the suffering in Hiroshima; however, and perhaps we can simply be grateful that there are people trying quietly to make a dent in this enormous problem.

—W. BRADFORD PATTERSON

CHILDREN AND THEIR RELIGION, by Eve Lewis (Sheed & Ward, \$4.50).

Children and Their Religion gives a perceptive account of the psychology of the child in relation to his religious experience and general education. The author, Mrs. Eve Lewis, is a professional psychotherapist who, in a children's clinic, has studied countless normal children in addition to those with problems. This is a fine book for anyone who is given the responsibility for training children in the Christian faith. We may not always agree with her interpretations, but there is too much wisdom in the book for it to be taken lightly. The author is especially helpful when she discusses the search for our own personality and for union with God; the effects of rejection on the religious life of a person; the terror of God which the child too often acquires outside (or inside) the home; the "extrovert" and "introvert"; and the meaning of adolescence.—DORA P. CHAPLIN

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FOR COURTS OF JUSTICE

ALMIGHTY God, who sittest in the throne judging right; We humbly beseech thee to bless the courts of justice and the magistrates in all this land; and give unto them the spirit of wisdom and understanding, that they may discern the truth, and impartially administer the law in the fear of thee alone; through him who shall come to be our Judge, thy Son, our Saviour Jesus Christ.

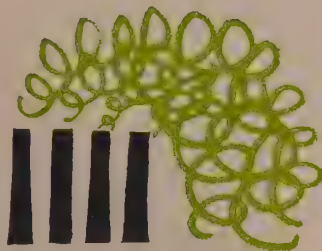
—AMERICAN PRAYER BOOK



FOR CHRISTIAN UNITY

VOUCHSAFE, we beseech thee, Almighty God, to grant to the whole Christian people unity, peace and true concord, both visible and invisible; through Jesus Christ our Lord.

—SOUTH AFRICAN PRAYER BOOK



FOR INDUSTRIAL RELATIONS

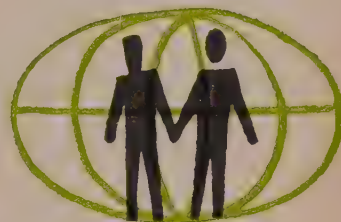
O GOD, who hast ordained that men should live and work together as brethren: we beseech thee to bless the industries of this land, that there be no strife among those who are engaged in the varied tasks of industry and commerce. Grant that all, seeking only what is right, may ever continue in brotherly union and concord, to their own well-being and the good of their fellow men, through Jesus Christ our Lord.

—CANADIAN PRAYER BOOK

FOR MISSIONS

O GOD, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are far off and to them that are nigh; Grant that all men everywhere may seek after thee and find thee. Bring the nations into thy fold, pour out thy Spirit upon all flesh, and hasten thy kingdom; through the same thy Son Jesus Christ our Lord.

—AMERICAN PRAYER BOOK



FOR PEACE

ALMIGHTY God and merciful Father, who wouldest have the kingdoms of the world become the kingdom of thy Son Jesus Christ: Bestow thy blessing, we beseech thee, upon all who labour for peace and righteousness among the peoples; that the day may be hastened when war shall be no more, and thy will only shall govern the nations upon earth; through the same Jesus Christ our Lord.

—CANADIAN PRAYER BOOK



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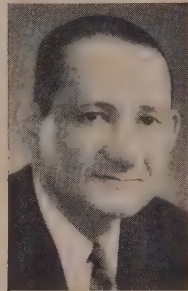
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CALENDAR AND RADIO-TV

OCTOBER

Church Press Month

6 **Seventeenth Sunday after Trinity**

6 World-Wide Communion Sunday

10-12 National Council, Cincinnati, Ohio.

13 **Eighteenth Sunday after Trinity**

15-18 Meeting and retreat for members of the National Conference of Deaconesses DeKoven Foundation for Church Work, Racine, Wis. The Rt. Rev. Gordon T. Smith, Bishop of Iowa, will conduct retreat. The Rev. Edward T. Atkins will lecture.

18 **St. Luke the Evangelist**

20 **Nineteenth Sunday after Trinity**

20 World Order Sunday

20 Laymen's Sunday

24 United Nations Day

25-26 International Missionary Council, Seabury House, Greenwich, Conn.

27 **Twentieth Sunday after Trinity**

27 Reformation Sunday

27- Episcopal School Week

Nov. 3

28 **St. Simon and St. Jude, Apostles**

Meetings, conferences, and events of regional, provincial, or national interest will be included in the Calendar as space permits. Notices should be sent at least six weeks before the event.

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movement with communities in most of the main cities of the Mediteranean world are all historically certain, and beyond all reasonable doubt. But many of the details of the story are shrouded in the mists of legend and uncertainty.

There are many gaps in our knowledge, many unverified and unverifiable facts, many places where the Bible has almost certainly got its facts wrong. This does not, however, affect the authority of the Bible as we have now come to understand it.

Here it is a history, certain in its broad outline, proclaimed as the mighty acts of God. That they were acts of God cannot be proved by historical investigation; it is a matter of faith of a community.

With regard to doctrine, the Bible contains no dogmatic system. It presents no set of propositions to be believed as they stand. What it offers is a series of images with God as "Father" and "Maker" of "heaven" and earth. The Bible refers to God "up there," who "comes down" in the incarnation, and who "ascends" to "heaven" again. All this imagery and mythological language can no longer necessarily be taken as literal description. To understand it we have to "demythologize" it, which does not mean getting rid of the images and myths, but *interpreting* them. They must be translated into propositional language which is intelligible to contemporary man. This is the task of the theologian and the preacher.

As regards the morality of the Bible, the demand of God is summed up in the commandment of love: "Thou shalt love the Lord thy God . . . and thy neighbor as thyself." For the rest, we have no code of morality, but illustrations of what love *may* mean in concrete situations. These illustrations may guide us in our striving to do the will of God in our own day, but they are not cast-iron prescriptions. To know what love requires in any concrete situation cannot be invariably predicted in

advance: it is always a free response in the given situation. The Roman Catholic attitude toward birth control is a signal failure to understand the Biblical ethic.

The Bible, therefore, does not answer all the questions we would like to have answered, about God, man, and the world, but it does give the people of God sufficient light to guide them on their pilgrimage to the city of God.

The first point of the Chicago-Lambeth Quadrilateral asserts, as I have insisted throughout, the *primacy* of Scripture. This primacy was asserted at the Reformation against the Church of Rome. But unlike the more radical churches of the Reformation, the Anglican Communion has never subscribed to the formula of "Scripture alone." It has always—at least at its most characteristic—set Scripture in the context of tradition and reason. Tradition and reason are not additional sources of revelation. They are the context in which Scripture as the primary source of Christian truth is to be understood.

A. R. Vidler, writing in *Soundings: Essays Concerning Christian Understanding*, sums up well the place of the Bible for the Church today, when he says:

"In *Scripture* there is a crystallization of the prophetic and apostolic testimony to which the Church confesses itself to be permanently bound and subject. *Tradition*, which is conspicuously expressed in liturgy and the sacramental life of the Church, represents the continuous and developing experience as it brings out of its treasure things new and old. *Reason* stands for the duty of all Christians, according to their abilities, to exercise their minds upon the date of Scripture and tradition and to reckon honestly with the discovery of new facts and with new ways of thinking, and thereby to contribute to the development and maybe the reformation of Christian doctrine."

Next Month:

THE CREEDS

LETTERS

Continued from page 8

only of the importance of our professional status, and that we should have higher salaries and should organize against the community to insure these and other benefits.

They [the teachers] deserve to be reminded that they're God's children with a good opportunity to help do a tough job for Him.

MARGARET S. JOCHEN
Washington, D.C.

GAMBLING WITH EDUCATION

I am weighed down with something which has happened in our country, and think your fine magazine can be of real

help. Before telling you of my problem, let me tell you of my three weeks in Ireland when it was first presented to me.

Staying in the same small hotel with us was the Lord Chief Justice of Ireland and his beautiful wife . . . We all became acquainted, and the Justice urged us to let him know when we finally reached Dublin as he would be home in a week or so.

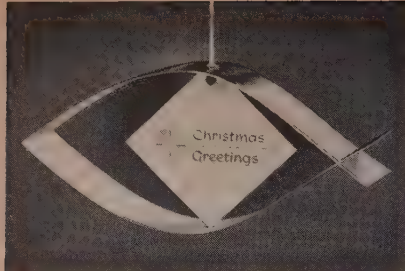
We reached Dublin and notified the Justice of our arrival at our hotel. He and his wife were most friendly and hospitable. They took us out in their car several times and invited us to tea. We then dared to ask our burning question, "Why was Ireland so poor?" The Justice said that there were two reasons.

The first was "drink." But the greatest cause of poverty was "the lottery." The lottery was the means by which the hospitals were built and maintained. Not too many were built or too well maintained.

Now for our problem. A few months ago a lottery was sponsored by the Governor of New Hampshire. This was signed . . . by the governor, a native of Ireland. This was in the interest of better education of children. The question before us is: how much education will they have? Another one: what can we do to keep this blot from our nation?

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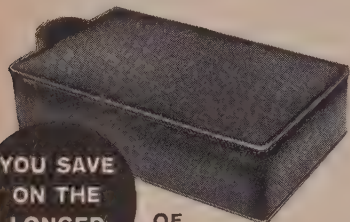
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Have and Have Not

This column is your column, designed to bring together those who need certain church supplies and furnishings and those who have a surplus. Please observe these simple rules: 1) write directly to the parish, mission, or individual making the request; 2) do not ship any material to THE EPISCOPALIAN.

The Episcopal Church of the Holy Family, 200 Hayes Road, Chapel Hill, N.C., has a dossal to offer to any church willing to pay postage or pick it up. The dossal is 92 by 111 in., rose silk brocade with small self-color pattern and is lined. Please write to the parish secretary, Mrs. C. R. Dillon.

The Church of Our Saviour, Rio Road, R.F.D. 5, Charlottesville, Va., is paying for its organ with S&H Green Stamps. Some 400 books are still needed. Please write to Mrs. J. W. Phillips at the church if you have separate stamps, partially filled or filled books you would like to share.

The Rev. Charles A. E. McIntosh, Protestant Episcopal Church, Sinkon, Monrovia, Liberia, West Africa, has written to ask if anyone has a surplus set of stoles for the church seasons that could be sent to him.

St. Michael and All Angels', Corona Del Mar, Calif., is receiving thirty to forty surplus Sunday bulletins each week, which they are willing to share with a mission at home or overseas. If your mission could use the bulletins, please write to the parish secretary, Mrs. Ruth L. Pattison.

St. Paul's Mission, North Dighton, Mass., needs Prayer Books, either used or new. If your church has a surplus, please write to Mrs. G. Dyke, 72 Railroad Ave., Taunton, Mass.

PICTURE CREDITS—American Bible Society: 12. Aufenger Studios: 64. Fabian Bachrach: 10. Garrett Theological Seminary: 21. Gilbert A. Milne & Co., Ltd.: 28-29 (photo to the left of seal). Barbara G. Kremer: 45 (middle). Joseph B. Martin: 48. Philip F. Mayer: 44, 45 (top two, bottom). Swarthmore College: 19.



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CALENDAR OF PRAYER—NOVEMBER

Dioceses of the Anglican Communion and Their Bishops

- 1

Singapore and Malaya: Cyril Kenneth Sansbury, *Bishop*; Roland Peck-Chiang Koh (Kuala Lumpur), *Bishop*.
- 2

Sodor and Man, England: Benjamin Pollard, *Bishop*.
- 3

Soroti, Uganda: Sutefano Salongo Tomusange, *Bishop*.
- 4

South Carolina, U.S.A.: Gray Temple, *Bishop*. (Reconciling ministry among Negroes; work with Marines [Parris Island], Air Force [Charleston, Sumter, Myrtle Beach], Navy [Charleston]; rural missions.)
- 5

South China: Nathaniel Hsien Moyung, *Bishop*.
- 6

South Dakota, U.S.A.: Conrad H. Gesner, *Bishop*. (Work among Indians [85 congregations]; schools [St. Mary's, St. Elizabeth's, Bishop Hare]; field missionaries.)
- 7

South Florida, U.S.A.: Henry I. Louttit, *Bishop*; James Loughlin Duncan, *Suffragan*; William Loftin Hargrave, *Suffragan*. (Cuban refugee program; Latin-American Center [Rev. Max Salvador].)
- 8

Southern Brazil: Egmont Machado Krischke, *Bishop*. (Witness of Christ in Porto Alegre; Southern Cross School; St. Margaret's School; Jacob Renner School; Old Ladies' Home; Severo da Silva Orphanage.)
- 9

Southern Virginia, U.S.A.: George Purnell Gunn, *Bishop*; David S. Rose, *Suffragan*. (Growing population changes; ministry to military; extensive missions.)
- 10

Southern Ohio, U.S.A.: Roger Blanchard, *Bishop*. (Diocesan staff; institutions [Children's Hospital, St. Simon's School, Bethany School, Columbus Neighborhood House, Findlay Street House, Bishop Reese Home, St. Mary's Home, St. Edmund's Camp, Procter Conference Center].)
- 11

Southwestern Brazil: Plinio Laver Simões, *Bishop*.
- 12

Southwark, England: Arthur Mervyn Stockwood, *Bishop*; William Percy Gilpin (Kingston-upon-Thames), *Bishop*; John Arthur Thomas Robinson (Woolwich), *Bishop*.
- 13

Southwell, England: Frank Russell Barry, *Bishop*; Alfred Morris Gels thorpe, *Assistant Bishop*; Wilfrid Lewis Mark Way, *Assistant Bishop*.
- 14

South-West Tanganyika, East Africa: John Richard Worthington Pool-Hughes, *Bishop*.
- 15

Southwestern Virginia, U.S.A.: William H. Marmion, *Bishop*. (College work [Rev. Messrs. John Fletcher, William Schneider, Roger Walke, Baldwin Lloyd, Miss Mary Sutton].)
- 16

Spokane, U.S.A.: Russell S. Hubbard, *Bishop*. (46 clergy in 56 cures; preparatory schools.)
- 17

Springfield U.S.A.: Albert Arthur Chambers, *Bishop*. (Thanksgiving for bishop; mission outreach; filling vacant cures; diocesan schools.)
- 18

The Sudan: Oliver Claude Allison, *Bishop*; Yerimaya Kufuta Dotiro, *Assistant Bishop*; Elinana Jabi Ngalamu, *Assistant Bishop*.
- 19

Swansea and Brecon, Wales: John James Absalom Thomas, *Bishop*.
- 20

Sydney, Australia: Hugh Rowlands Gough, *Archbishop*; Arthur William Goodwin Hudson, *Coadjutor*; Ronald Clive Kerle, *Coadjutor*; Marcus Laurence Loane, *Coadjutor*.
- 21

Taiwan (Formosa): Charles Packard Gilson, *Suffragan*. (Church School Missionary Offering and its use.)
- 22

Tasmania: Robert Edward Davis, *Bishop*.
- 23

Tennessee, U.S.A.: John Vander Horst, *Bishop*; William Evans Sanders, *Coadjutor*. (For bishops, clergy, laity.)
- 24

Texas, U.S.A.: John E. Hines, *Bishop*; F. Percy Goddard, *Suffragan*.
- 25

Tohoko, Japan: Timothy Shinzo Nakamura, *Bishop*.
- 26

Tokyo, Japan: David Makoto Goto, *Bishop*.
- 27

Toronto, Canada: Frederick H. Wilkinson, *Bishop*; George Boyd Snell, *Coadjutor*; Henry Robert Hunt, *Suffragan*.
- 28

Trinidad, West Indies: William James Hughes, *Bishop*.
- 29

Truro, England: John Maurice Key, *Bishop*; William Quinlan Lash, *Assistant Bishop*.
- 30

Tuam, Killala and Achonry, Ireland: Arthur Hamilton Butler, *Bishop*.



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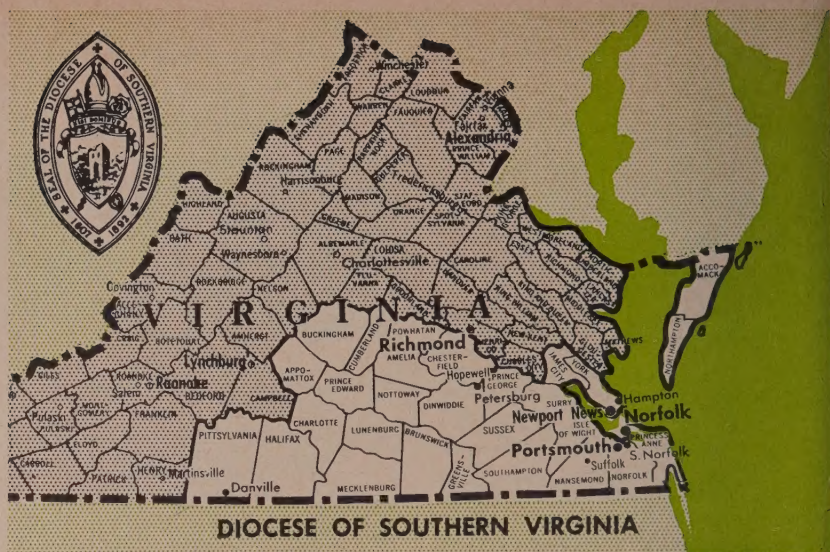
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Know Your Diocese



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Beginning with the first Anglican church services ever held on the Atlantic coast by the settlers on Jamestown Island in 1607, many historical events have taken place in the Diocese of Southern Virginia. Within the diocese is Yorktown, the site of the surrender of Lord Cornwallis ending the Revolutionary War, and Appomattox, the site of the surrender of General Robert E. Lee which ended the War between the States. Hampton Roads was the scene of the famous battle between the ironclads, Monitor and Merrimac, in the latter war.

The state of Virginia was organized into a diocese in 1785, and Southern Virginia was set apart in 1892. The Diocese of Southern Virginia was divided in 1919 with the western part becoming the Diocese of Southwestern Virginia. The remaining 12,092 square miles of the southeastern third of the state comprises the present Diocese of Southern Virginia. There are 119 parishes and organized missions with eighty-nine clergy and 282 layreaders serving 35,418 baptized persons (21,391 communicants).

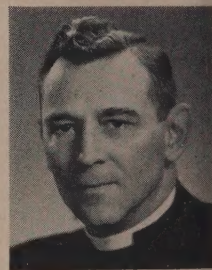
"Stewardship—Adventure in Faith," theme of the recent diocesan convention, aptly describes an experiment the diocese has undertaken. Under Voluntary Corporate Giving, the diocese will have no "asking budget" from which a parish's share of diocesan expenses, or its share of the national church's program, can be computed by mathematical formula. There will be no assessments; each parish will determine for itself how much of its regular income it wishes to share with the diocese based on its understanding of corporate stewardship. In commenting on the convention's actions, Bishop Gunn said, "We are now entirely on the stewardship basis of giving, and we know we can rely upon the interest, devotion, and generosity of our people to subscribe to our needs and opportunities at home and abroad." The next convention, to be held early in February, is expected to elect a bishop coadjutor.

The diocese maintains Jackson-Feild Home, Jarratt, the only Episcopal home for girls in the state. Operated in co-operation with the other two dioceses of the state are the Boys' Home, Covington, for homeless boys; Chatham Hall, Chatham, a college preparatory school for girls; the Protestant Episcopal Theological Seminary in (Alexandria) Virginia; and St. Paul's College, Lawrenceville.

Dabney House Town and Country Center, Peytonsburg, has recently been reorganized for conference use and for the training of clergymen and lay leaders for rural work. Talbot Hall in Norfolk is a conference center for young people of junior- and senior-high-school age. Other denominations also use Talbot Hall for meetings.

Suffragan Bishop David S. Rose is in charge of the missionary work in the diocese and has oversight of candidates for the ministry. He is also adviser to the Presiding Bishop for Province III.

The Rt. Rev. George Purnell Gunn, Bishop of Southern Virginia, was educated at Virginia Episcopal School, the University of Virginia, and Virginia Theological Seminary. He was ordained deacon in October, 1929, and priest in June, 1930. After serving as rector of Moore Parish in Altavista, and Good Shepherd, Meadowbrook, in Norfolk, he was consecrated to be Bishop Coadjutor of Southern Virginia on January 6, 1948. He became the diocesan in April, 1950.



Bishop Gunn is on the board of trustees of Stuart Hall and Chatham Hall Schools, and on the board of managers of the Jackson-Feild Home. He is a member of the board at Virginia Theological Seminary, chairman of the board of St. Paul's College, vice-president of the Boys' Home, Inc., and a member of the board of trustees of the Episcopal High School. He is also active in numerous civic organizations.

During the fifteen years since Bishop Gunn's consecration the diocese has grown steadily, with a gain of more than 32 per cent in the number of communicants.

When the Rev. Elijah S. and Susan Gunn's son, George, was born on October 11, 1903, he was given as a middle name the surname of their close friend and senior warden, Mr. James C. Purnell, Sr. Twenty-seven years later, the senior warden's granddaughter, Frances, became the bride of the Rev. George Purnell Gunn. The Gunns have three sons, two of whom are married.

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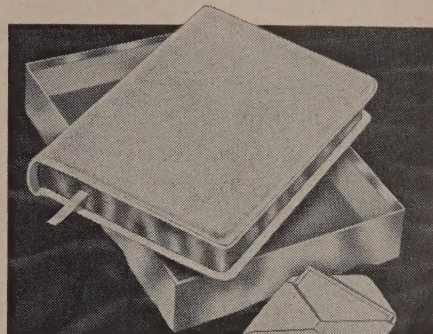
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3 Yea, ^c let none ^d that wait on thee
be ashamed: let them be ashamed
which ^f transgress without cause.

z Ps. 18, 2 & 26, 1	pres 22 all h
a (Ps. 22, 5) Ps. 31, 1	
b Ps. 13, 4 & 30, 1	

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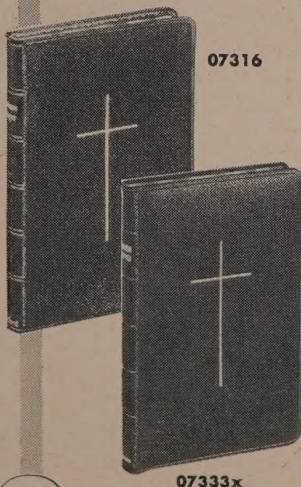
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